

# AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXVI, No. 1 }  
WHOLE No. 30 }

October 22, 1921

\$4.00 A YEAR  
PRICE 10 CENTS

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## Chronicle

**Central America.**—A new nation, having an approximate area of 100,000 square miles and a population of 4,000,000, came into existence October 10, when the Governments of Honduras, Guatemala

**A New Federation** and San Salvador ceased to function as perfectly independent republics and began a new political life as a federalized union. The new federation lies between Mexico and Nicaragua and has for its capital, Tegucigalpa. The compact of union was signed early in January, 1921, at San José, Costa Rica, by the three States now federalized, as well as by Costa Rica. Later on, however, the Costa Rica National Assembly rejected the treaty of federation by a close vote of 20 to 19. Nicaragua refused to sign the compact of union on account of differences with its neighbor States about the interpretation of the Bryan-Chamorro treaty, which gives the United States special rights for the construction of an interoceanic canal through Nicaraguan territory. Similar opinions seem to have prevailed in Costa Rica. In both countries, public opinion is divided on the question of federation. In both, however, there is a strong Union party which endeavors to bring the people over to the acceptance of the federal scheme. Should the federation plan be successful, the new nation would be increased by

1,000,000 inhabitants and its territory would extend down to Panama.

The text of the treaty of union provides for a government modeled on the lines of the Constitution of the United States, with three separate branches, the legislative, executive and judicial. In the delimitations of the executive power, there is a departure from the American model and a nearer approach to the executive power in the Swiss Confederation, where it is vested in a Federal Executive Council. However, this Executive Council is, in the new Latin Federation, elected by popular vote and not by the Legislature as in Switzerland.

A federated Central America has long been the ideal of the peoples of the now united territories. It is not the first time that a federation has been completed. A hundred years ago these countries formed for a time a part of the extensive realm governed by the Mexican Emperor, Iturbide. Previously to that time, they had been united in the Captain-Generalcy of Guatemala, and in 1823 they had combined to form the Republic of the United States of Central America. In 1839 Guatemala, the most powerful of the group, seceded from its sister States. Although resumed some years after, the association lasted for a short time only. Forty years later, President Barrios, of Guatemala, tried to force federation upon the States to the South, but was cut off by assassination before he could carry out the attempt. Ten years later there was a Federated Republic of Honduras, Nicaragua and Salvador, but that also was short-lived. As late as twelve years ago a Federated Central American Court was organized. Unfortunately a judgment of this court relating to the Nicaragua Canal, irritated the national susceptibilities of Nicaragua, which declined to recognize further the jurisdiction of the Court. That declination, however, received the sanction of the United States Government.

**France.**—The death, at Paris, among his brethren of the Congregation of the Holy Ghost, of Mgr. Augouard, Archbishop of Cassiope and Vicar-Apostolic of the French

*Death of Mgr.*

*Augouard*

Congo, deprives France of a great citizen and the Catholic Missions of an indefatigable explorer and laborer. The deceased missionary had a long and distinguished career. Born at Poitiers in 1852, he was just finishing his studies for the priesthood in the Petit Séminaire of Séez, where the saintly Mgr. de Ségur had been his director, when the Franco-Prussian war broke out. He immediately

volunteered for service in the former Papal Zouaves, then reconstructed as an independent regiment under the Colonel de Charette. The war over, in answer to the appeal of Father Horner, founder of the missions on the east coast of Africa, he entered the Congregation of the Holy Ghost, and in 1878 was sent to Gabon. When he arrived on the field of his missionary labors, he found that almost every one of the European Governments was making strenuous, at times unscrupulous efforts, to bring some part of the Dark Continent into the "zone of its influence." The Catholic Church had also reorganized her plan of peaceful and benevolent conquest. In 1842 the Venerable Libermann had sent to Africa some of his missionaries, the Fathers of the Holy Ghost. In 1844 some of these were to be found in Gabon, in 1862 others were sent to Zanzibar.

Not long after his years of apprenticeship in "Darkest Africa," Mgr. Augouard left Loango at the head of a caravan, and in conjunction with the French traveler, De Brazza, explored the right bank of the Congo and carried the Cross to the villages and kraals of the natives. Appointed Vicar-Apostolic of the Upper French Congo, with residence and headquarters at Brazzaville, he had a wide field and every opportunity for his missionary zeal. Fearless and full of the most enterprising zeal, Mgr. Augouard established numerous and flourishing missions on the Congo, the Alima and as far as Oubangi. For forty-three years he was one of the pioneers of civilization and the Cross on the banks of the great African river. French and Belgian officials, soldiers and explorers, admired his initiative, his vision and his patriotism. His religious brethren and the simple natives loved him for his kindness and inexhaustible charity. France and Belgium officially recognized his services. He was an officer of the Legion of Honor and a commander of the Order of Leopold. On the occasion of the twenty-fifth anniversary of his episcopate, the Holy Father made him titular Archbishop of Cassiope.

**Germany.**—A spirit of deep depression pervades the Catholic German papers that have reached us here during the past week. The writers feel that the energy and power

**The Sentiment of** of the people has been almost exhausted in meeting their former payments, and they are now supposed, without respite, to grind and slave to meet their next obligation. The conditions imposed upon them are regarded as un-Christian, inhuman and unjust to the utmost degree, but the Catholics of Germany are evidently doing whatever is possible to meet the penalties placed upon them. They are grateful to the United States for not having expected them to plead guilty of the sole responsibility for the war, a supposition which they utterly repudiate. They consequently appreciate the courtesy shown them by us in ignoring the clause which would place on them the sole moral responsibility for a war of which they consider

various allied nations at least quite as guilty as their own had been. This conviction, which is without any doubt profoundly sincere, makes the burden borne by them doubly intolerable. The falling of the mark to a value below the American cent is moreover a sign to them of their financial helplessness and the complete collapse of their credit with foreign nations. Yet in spite of their despondency German Catholics are clearly determined to spare no labor and no sacrifice that they may help effectively to save their nation in its great crisis. The supreme sentiment expressed at the Frankfurt Catholic Day was: "We will devote all our energy to the political and economic reconstruction of our country." All feelings of hatred have been set aside. It is particularly interesting to note the spirit of reconciliation in which Italian Catholics have made overtures to their German brethren and the gratitude with which these have been received. Italian mothers who had lost their sons in the war united long ago with German mothers in mutually honoring their dead. Recently, too, the representatives of the Italian *Partito Popolare* were welcomed by the leaders of the Center party with deep appreciation. The visit paid to Germany by Don Sturzo, the genial founder and leader of the *Partito Popolare*, and his colleagues was in the interest of the great plan of bringing about a Christian international union in the political and social field, that all its members might cooperate whenever united effort is necessary or desirable in any particular country, so to strengthen and support its Christian activities. The Italian Catholic leaders, in their turn, were particularly pleased that so large and well-organized a party as the Center should completely enter into their plans. These, they hope, may prepare the way for the ideal of a true Christian League of Nations. No partiality or discrimination is to be shown any country in the Italian plan. "It is nothing else," says the *Deutsche Zukunft*, "than the great idea of a Christian unity of spirit throughout the world, as expressed in persuasive and logical language at our Frankfurt Catholic congress." The Catholics of Germany stretch out the hand of brotherhood to the Catholics of all nations. They realize that American Catholics are giving them a warm response.

The decision of the League of Nations Council in the partitioning of Upper Silesia, with the great coal basins of Rybnik and Pless going to Poland, is regarded as a supreme catastrophe. It is understood on all hands that a tremendous

#### **The Silesian Verdict**

economic blow has here been inflicted upon Germany. According to the *New York Times* correspondent, Germany loses sixty-four per cent of the Upper Silesian anthracite production, i. e., sixty-seven anthracite coal mines which last year produced about 32,000,000 tons. She loses all her Upper Silesian zinc production, or sixty per cent of Germany's total zinc production, and, as it appears, about sixty-three per cent of the Upper Silesian



iron industry, with about 1,500,000 tons of iron and steel product. The total loss of anthracite in the Pless district is estimated at 44,000,000,000 tons and in the Rybnick district at 27,000,000,000, since the coal veins have a minimum depth of 1,500 meters. The Council's point of view in making the decision is thus stated by the British representative, Arthur J. Balfour:

The Treaty of Versailles had placed the population first in importance and the industry of that section second, and, while there was no doubt that western Upper Silesia was German, the south-east was Polish. The real difficulty arose regarding the small area, which is a fraction of the whole of Upper Silesia, containing a large percentage of population much intermixed as to national characteristics. This made the drawing of the line complicated and the Council had to cut through a highly industrialized region. To be sure, no Englishman could travel in that area and not regard with dismay the severing of the district. There would even be a feeling of horror at this partition.

Writing in the *Tageblatt*, Theodor Wolff challenges in particular the impartiality of the four arbitrators, with the exception of the Chinese representative. The Spanish and Brazilian members, Count Quinones and Senor de Cunha, he considers hopelessly biased in favor of France on account of their social connections, while the Belgian, Paul Hymans, was bitterly hostile. No court of justice, he holds, would accept the verdict of such arbitrators. He further complains that none of the German experts who had gone to Geneva was able to obtain an interview with any of the arbitrators. The people, he says, have been bartered away like cattle. The diplomatic correspondent of the London *Daily Chronicle* criticizes the Council for handing over the question to an incompetent sub-committee of secondary nations, three of whom were not Europeans, one of them an Asiatic.

At best, and with the utmost respect, the members of this sub-committee could hardly be described as having experience, training and authority commensurate with the enormous task imposed upon them. Moreover, all the vast mass of evidence available has been ignored; the experts have not been heard; the Germans and Poles have not been allowed to present their case and to undergo cross-examination.

The crux of the problem was that of the divisibility or indivisibility of the industrial area. To decide that was to decide everything. This critical, all-important issue was in turn handed over by the sub-committee to a secret sub-committee, which, we now hear for the first time, consists of a German-Swiss and a Czechoslovak, both of them as yet unknown; or rather, to be exact, the issue was not really put to them but only the hypothetical question: "Supposing the industrial triangle is divided, how may the evil consequences be minimized?" And this was not the question at issue.

We are told that this sub-committee heard German and Polish evidence; but what evidence? Who were the witnesses? How were they selected, and on what principle? What were they asked? Were they, too, faced with the same question-begging hypothesis?

The German Government is deferring action pending formal notification of the decision. It is difficult to foresee the far-reaching effects of this verdict which has been accepted by the British Government. "Already it is hailed with the most complete satisfaction by France,"

cables the New York *Tribune's* correspondent, "condemned with great vehemence by Germany, and characterized as bold by one section of Englishmen and disastrous by another." This may be taken as correctly summarizing the situation. In the view of some British economists, like Paish and J. A. Hobson, it brings the day of Germany's default in reparation payments measurably nearer. They predict Germany's quick collapse, owing to the withdrawal of her large mineral deposits.

**Ireland.**—On October 10 De Valera issued the following proclamation to the people of Ireland:

Dublin, Oct. 10. — Fellow-Citizens: The conference in which the accredited representatives of the nation are about to engage with representatives of the British Government must profoundly influence and may determine the whole course of our country's future. It will affect the lives and fortunes of every section of the community.

Whatever the difference of the past, it is to the interest, as it is the duty, of all Irishmen to stand together for Ireland now. Our delegates are keenly conscious of their responsibilities, they must be made to feel that a united nation has confidence in them and will support them unflinchingly. They share with each one of us the ardent desire that this secular conflict between the rules of Great Britain and the Irish people may happily be brought to an end.

But they realize that the ending of the conflict does not depend upon their will or the will of this nation. The struggle on our side has always been simply for the maintenance of a right that in its nature is indefeasible and that cannot therefore be either relinquished or compromised.

The only peace that in the very nature of things can end the struggle will be a peace consistent with the nation's right and guaranteeing freedom worthy the sufferings endured to secure it.

Such a peace will not be easy to obtain. A claim that conflicts with Ireland's right has been ruthlessly persisted in through centuries of blood; it seems unlikely that this claim will be abandoned now. Peace and that claim are incompatible.

The delegates are aware that no wisdom of theirs will suffice; they indulge therefore in no foolish hopes; nor should the country indulge in them.

The peace that will end this conflict will be secured not by the skill or statesmanship of the leaders, but by the stern determination of a close-knit nation steeled by acceptance of death rather than abandonment of rightful liberty. Nothing but such determination by our people can overcome the forces our delegates will have to contend with.

By heroic endurance in suffering Ireland has gained the position she holds. Were the prospect of further horrors and further sacrifices to cause her to quail or falter for a moment, all would be again lost. Threats that could force surrender in one vital particular would be relied upon to force surrender in another and another until all was gone.

Of necessity Ireland must stand where she is, unyielding and fearless on the rock of right, or be outmaneuvered and defeated in detail. During the negotiations, then, the slightest lowering of the nation's morale would be fatal, and every one whose thought or action tends to lower it is an enemy of peace, an enemy of both islands, an enemy of the cause of humanity, whose progress is intimately linked with each successive triumph of right over might.

The power against us will use every artifice it knows in the hope of dissipating, dividing, weakening us. We must all be aware. Unity that is essential will best be maintained by unswerv-

ing faith in those deputed to act in the nation's behalf and a confidence manifesting itself as hitherto in an eloquent discipline. For this I appeal.

Rome.—On the occasion of the annual celebration of the capture of the Eternal City by the troops of Victor Emmanuel, an old anti-Papal slander was revived. According to the *Osservatore Romano* the world was again told that under the temporal rule of the Popes, the Roman people were bigoted, ignorant and superstitious. To the charge of ignorance, the great Roman Catholic journal, which semi-officially expresses the opinions and sentiments of the Vatican, makes the following reply:

According to the official statistics of 1867, three years before the fall of the temporal power and the entrance of the Piedmontese troops into Rome, the population of Rome amounted to 215,253. There were 12,506 boys and 12,266 girls seven years old, and 12,713 boys and 10,535 girls from seven to fourteen years old. Children from two to five years old were taken care of by regional or district, and private schools. The elementary schools connected with the Pontifical Lyceum and the Roman College took care of 1,000 pupils; schools directed by the regular clergy, 2,386; by the secular clergy, 650; by various charitable institutions, 691. Night schools gave instruction to 2,000. Total, 10,533. Free schools for girls counted 5,601 pupils; day-schools in which some fees were required, 2,765; various charitable institutions, 2,494; in all, 10,869.

With these numbers the *Osservatore* contrasts the statistics of Turin, the capital of the Piedmontese kingdom. The statistics were prepared by Pietro Baricco, one of the commissioners of education of the kingdom for the Pedagogical Congress of 1869. At this time the population of Turin amounted to 195,000. The municipal and suburban elementary schools for boys had a total of 7,556 pupils; the attendance at girls' schools of the same grade amounted to 5,157. Private free "holiday schools" counted 81 pupils; day-schools taking some fee, 735. These numbers, added to the numbers of the pupils in the regular municipal schools, amounted to 8,362. Private fee-schools for girls had 1,604 pupils; the free "holiday" schools, 154; the technical schools, 134; a total of 1892, which added to the previous 1,517 amounts in all to 7,049. Comparing together these figures for Turin and for Rome, we have the following results: In Rome: Pupils in public and private schools for boys, 10,533; in schools for girls, 10,863; in all, 21,402. In Turin: Boys' schools counted but 8,361 pupils; girls' schools, 7,049; in all, 15,410 pupils. Rome, the City of the Popes, had 5,991 more pupils in its schools than Turin, the capital of King Victor Emmanuel.

These statistics refer to elementary education alone. As to the classical, scientific, and artistic education, adds the *Osservatore*, there can be no doubt that under the Popes, Rome led every other city in the world. Twenty-eight years before the loss of the temporal power by the Popes,

Francesco Crispi, writing in the *Oreteo* of Palermo, stated that in the Eternal City, long before the world had heard the name of "day-nursery," there were district schools where children from two to five years old were daily taken care of and instructed. In those schools and countless others, the *Padri Dottrinari* taught the children of the poorer classes the three R's; the *Fratelli* aided them in their work, while the disciples of St. John Calasanctius taught in the "Pious Schools." Besides these institutions, there were professional schools, the free schools of Prince Carlo Massimo, workingmen's night-schools, the "holiday-schools" initiated by St. Charles Borromeo, the famous Tata Giovanni establishments, and countless schools for girls directed by nuns. Neither bigotry, nor ignorance, nor superstition, adds the *Osservatore*, was the result of the solid instruction given in these institutions. The Roman journal sums up its timely refutation of this cruel and constantly repeated slander of the government of the Popes, with a striking testimony from Field-Marshal von Moltke, the guiding genius of the German armies in the Franco-Prussian war of 1870. The German general visited Rome at the close of the reign of Gregory XVI about 1846. He recorded in his Memoirs that he had met in Rome every evidence of culture, and that what he had witnessed amid the gaiety of a Roman carnival proved to him that even in the midst of all the fun and frolic of that festive season, there was a restraint and refinement that contrasted most favorably with what he had witnessed in other countries.

The Roman correspondent of *La Croix*, of Paris, informed the French journal that the interview supposed to have been given by Cardinal Gasparri, the Papal Secretary of State, to Professor Bonaiuti was a pure invention of the press. In this mythical interview, which caused something of a sensation in many circles, the Cardinal through Professor Bonaiuti, was supposed to have expressed his views on some of the most difficult questions with which the Holy Father has now to deal. Such problems as the relations of the Vatican with the Quirinal, the Italian Popular party Zionism and Palestine, the "White Internationale" had been discussed. Professor Bonaiuti himself personally informed the responsible editors of the *Osservatore Romano* that while he recognized in the interview attributed to him, the substance of a conversation he had had with the editor of the *Secolo*, he had never intended to formulate the thoughts or views of the Papal Secretary of State, and that in fact he had not seen the latter for several months. The *Osservatore* adds to its comments on the subject the official denial that any person belonging to the editorial staff of the *Secolo* was ever received by the Cardinal Secretary of State. The incident must once more put American readers on their guard when there is question of interviews and audiences either with the Holy Father himself or with the higher authorities in the Vatican.



## Colleges and Psychological Tests

R. DE ST. DENIS

**I**'M going back to the university this fall, but I don't know which course to choose. I can't make up my mind what I am fitted for."

The speaker was a young man of about twenty-two, and the occasion was an accidental meeting in the mountains of the West. It was a September morning, with rain and snow outside, and we had to seek the seasonal warmth indoors from a fire-place in the hotel lobby.

The young man made an impatient gesture. "Why do so many know what they want to be? I've known boys of ten or twelve who set out to be doctors, salesmen, engineers. They knew what they wanted. Why can't I? My last boss in Los Angeles told me I would make a good executive. Executive of what? Was he just joking me, or did he mean it? I am discouraged. Here I am, all ready for the university. I have the money for special training. But for what shall I train?"

I repeat these words because they are typical of the dilemma of so many young men. I shall not detail the probing I did for an hour afterward. But in counseling I tried to impress the boy with the fact that each man owes something to his fellow-men and that in considering such possible service he might find his proper niche quicker than if he thought only of himself. To this I added that even where fitness seems clear, a man is not always certain that he has chosen properly. Doubt assails every person. This is only natural, for every normal individual is talented in more than one respect, and with the realization of one talent comes the thought that the others, too, might have been realized, and perhaps more effectively.

"But why should young men be undecided as to the type of work they want to do?" asked the young man.

"It is fortunate for mankind," I replied, "that men are many-sided and can do so many things that they are in doubt which they can do best. Potentially each man can fill quite a number of niches satisfactorily. The point in which so many fail is not in finding a particular niche, but the group of niches which they might fill."

The student was thoughtful. Finally he remarked, "It seems to me that by this time educators and business men should have some means of aiding a person to find his proper place, of telling what one is fitted for."

"Well, they are trying to do that," I said. "Educators, and especially the psychologists, have devised tests to determine the fitness of a person for some position. But these are all negative. Negative in the sense that they can prove only unfitness for some particular place, and that only for the time being. They cannot be used to discover whether a man would make a good business man,

or clerk, or priest, or plumber. Tests, indeed, are ancient and have been used since the beginning of man. After all, what is life but a series of tests? Tests of character, of patriotism, of physical and spiritual endurance?" And there I left the student, for the train was approaching which was to take me back to civilization.

But while the train reeled off the miles I sat and pondered the question. All of us would like to look into the future. And what else is the present fad of psychological tests but an attempt to lift that moving curtain, the future? Not so many years ago we thought that an examination of our various bumps would reveal the capacity and fitness of men. Phrenologists were easily the popular fad. They claimed that with a proper examination of the cranial protuberances and facial indices they could tell a man's abilities, his character, his past history, and a good deal of his future history. Phrenology still has its devotees, but as a fad it has had its day.

Now, I do not wish to discredit the tests used at present in schools and in business. But I do wish to go on record as holding that they are insufficient, that they do not and cannot accomplish what so many claim for them. They may show the momentary mental status of a person, but there they stop. A test can disclose the unfitness of a man, but can it disclose his real fitness? History has many examples of men discovering their talent late in life. History furthermore shows too many incidents of men who were weak in their scholastic attainments, yet were successful in business, in science, invention, as military leaders and statesmen. One may find such examples along every line of human endeavor. Knowledge does not constitute character, although it may aid in forming character. A test such as the much-advertised, and also much ridiculed, Edison test, is a pure information test. It may reveal how encyclopedic a man's memory is, but that is all. As to his character, whether he is honest or false, steadfast or fickle, fit or unfit for the position he holds, for all of these an Edison test can reveal nothing.

Any test to be at all reliable must include the following elements: character analysis, memory capacity, intellectual attainments and physical aptitude, mental and physical reactions, in short, all the things that make up a man's mental and physical abilities and habits. Most tests take only one of these into consideration, while even the most inclusive ones neglect the physical phases entirely. Let me make my point clear by choosing my examples from a group of students with whom I am intimately concerned, namely pre-medical and medical students. It is axiomatic in the medical world that the most brilliant students do not necessarily make the best practitioners. Indeed, the

converse is too often true. I am personally acquainted with physicians who received high scholastic honors in their student years, but who failed dismally in their practice. What was the cause? In some cases, the inability to diagnose properly, and in one instance, at least, the lack of operative skill in serious cases. These students and their institutions, and these must share the blame, had simply failed to recognize certain mental and physical insufficiencies, for how can a mental test show lack of manual dexterity in an otherwise brilliant student? A physician may have a superior mentality, yet lack the mechanical skill needed in surgery.

I think it possible to recognize fairly early a student's aptness for certain specialties of work, provided the student has already chosen his profession. For instance, some medical students show preeminently an ability in dissection which should indicate later skill in surgery, while others in their ability to pick essentials from a wealth of confusing minutiae, clearly indicate later success as diagnosticians. Not so long ago I advised a dentistry student to swing into regular medicine and to develop his talent for diagnosis. This student was all thumbs in work requiring manual dexterity, but possessed a startling facility at gleaning essentials from confused details.

The foregoing might be paralleled along almost every line of human activity. The customary intelligence test could never reveal the insufficiencies or aptitudes noted. It might indicate a lesser logical faculty in a student, or less mental concentration. Nor can a test of any kind reveal whether a young man would be a better business man than physician, nor determine even generally if a man be fitted for mental or menial work. Yet it is the prevalent popular opinion that tests can achieve precisely these things. I do not know of any reputable psychologist who makes any such claim. But it is a fact that particular findings have been extended into generalities by too enthusiastic advocates of tests, and with the wide publicity given the subject at present, the popular notion has been bred that tests can accomplish the impossible. Witness the following example from a student paper:

From the test the faculty hopes to learn what psychologists claim for the tests, namely, what the possibilities and limitations of each student are and also if he is mentally equipped to successfully follow the course he has chosen and finally if he or she is adapted for the life work planned (The language is that of the original).

The whole matter of tests is something to be handled carefully, something to be handled by the expert alone, above all, not by the faddist. Yet we have a sudden flood of near-psychologists indulging in "piffle" with the air of great learning. The present popular acceptance of mental tests bears all the ear-marks of faddism, and is, therefore, suspicious. Scientists and educators are unaccustomed to have their ideas accepted quickly and without difficulties. But the speedy popularization of tests is pure faddism. As a matter of fact, what the newspapers and

cheap magazines print as tests is pure A-B-C stuff, pabulum of sciolists and charlatans.

No person will object to any serious and thorough mental tests, any more than to a thorough physical examination. Tests are a legitimate means of obtaining information of an individual. There is an endless variety of them, but most of them concern themselves with mental abilities alone. Too few touch on mental habits, while none considers physical abilities and habits. Yet since the body is the vehicle of the mind it is essential that the ability of that vehicle be likewise probed if a test is to be conclusive. A man may have excellent knowledge of music but have neither the voice nor the manual agility to express it. Or, given an equal training and mastery of an instrument, one man may sway audiences by the magnetism and fire of his play, while another will draw only admiration for his skill. The last astounds, the other compels. Yet how can a mental test show these differences, which are both mental and physical?

Physiologists have added their criticism. They know how readily the mental status of a person is affected by his physical condition. The excellent work of neurologists and psychiatrists in the past decades has demonstrated the interrelation of body and mind conclusively. A slight derangement of the body, and the mind goes off on a tangent. *Mens sana in corpore sano* is an old adage, but it sums up completely our knowledge of the interdependence of mind and body. Nobody should be more sensitive to this fact than psychologists. But most of them ignore it utterly, and cater rather to popular demands than to facts. In view of this one-sidedness of tests, can they be considered of real value?

## Spain's "Grand Old Man"

JOHN C. REVILLE, S.J.

IN the midst of the political and military crisis which Spain is facing in Morocco, Spain's "Grand Old Man," Antonio Maura y Montaner, has been recalled to power. Placed by King Alfonso at the head of the new Ministry, the veteran statesman has united to his support every section of the many parties which divide both the Cortes and the country. Integrists, Regionalists, Liberals, Republicans and Conservatives have rallied in this hour of danger around the standard of Maura, the incorruptible and the fearless. Seldom has a finer tribute been paid to a political leader. It recalls to Americans, at least, the stirring days when in our young republic the whole country instinctively turned to the noble figure of Washington in his sylvan retreat at Mount Vernon, fully conscious that in the crisis of a second war which then faced the nation, no other shoulders and no other hands could better safeguard our destinies.

Antonio Maura was born in Palma, the capital of Majorca, in the Balearic Isles. He is sixty-eight years



old, the Gladstone of Spanish politics. For forty years he has been a prominent figure in the history of Spain. For many years during that period, both as a Liberal under Sagasta and later on as a Silvela Conservative, and then leader of the Conservative party, as deputy, as Minister, at the bar and before the Chambers, he has been the dauntless standard-bearer of an enlightened patriotism. He carries with him something of the independence, the martial courage, the reckless daring of those Balearic islanders, whose slingers were so famous in the Carthaginian wars. Some may have at times doubted the prudence and the practical wisdom of certain views and policies of the Palma statesman. No one, even among the followers of the radical Lerroux, have ever doubted the honesty and sincerity of this Castilian gentleman. Castilian is perhaps not the word. If racially he is of good Spanish stock, with not a little of Balearic blood, Antonio Maura, now a distinguished member of the Royal Spanish Academy, on leaving Majorca for Valencia in 1868, had actually to learn the language of Boscán and Lope de Vega, accustomed as he was at Palma to the ruder dialect of his island home. Yet there are few authors today in the Peninsula who wield a better pen or speak a more fascinating language. As a speaker, Don Antonio does not rise to the heights of impassioned eloquence with which Vasquez de Mella arouses his audiences; he nevertheless is an orator of compelling authority and power. A mere youth he attracted the attention of that brilliant statesman, Canovas, who foretold that he would soon take the place of the great Liberal leader, Gamazo, under whom the young Majorcan, after brilliant law studies at the University of Madrid, was then serving.

For Canovas and for Martinez Campos, who had been greatly instrumental in the restoration of the Bourbon monarchy after the short-lived Spanish republic, in which Castelar played such an important part, young Antonio Maura with his strong monarchical tendencies, had the warmest admiration. He was a Liberal then, but his liberalism was seasoned with a strongly conservative flavor. Ever a Catholic of the most pronounced type, he was nevertheless an admirer of Perez Galdos, who was the exponent of an anti-clericalism, which, if not so pronounced as that which reigned across the Pyrenees in France, was still of such a marked type as deservedly to arraign against that brilliant writer some of the most enlightened minds in the country. But what Maura admired in Galdos was certainly not his anti-clericalism. He admired him because Galdos appealed to some of the noblest inspirations and memories of Spanish patriotism. And Maura is a patriot to the core. He loves Spain, its history, its traditions. He believes in her destiny. In all his public life, as deputy under his first leader, Gamazo, and then under Sagasta, or later on as a Conservative under Silvela, in the Cabinet as Minister of Colonies previous to the Spanish-American war, as Minister of Justice,

or when, as now, at the head of the Government, he has held Spain steadily in view.

In the five or six years which preceded the Spanish-American war, one man alone might have saved Cuba for Spain, Antonio Maura. Minister of the Colonies in the Sagasta Cabinet, he realized that the demands of the Cuban people were based on fundamental principles of justice and truth. While never dreaming that the mother country should give up the "Pearl of the Antilles," he wished to reorganize the government of the island. He was willing to give a larger measure of home rule. He extended the franchise. The taxes were excessive and unjust; he reduced them. The commerce and industries of one of the wealthiest islands in the world should, he thought, be exploited, not for the benefit exclusively of the few in the mother country, but of the inhabitants of the Island themselves, of the owners and the tillers of the soil. While Minister of the Colonies Maura showed himself an administrator of the keenest vision and most practical mind. The old Cuban patriot and fighter, Maximo Gomez, after the struggle was over and Cuba's fate decided, said that, had Maura's reforms been put into execution, the last remnant of Spain's empire in the West might have been kept loyal to the Spanish crown.

Now in another part of the world, across that Strait, control of which Maura holds must eventually return to Spain, Spain is struggling for the very last fringes of her former dominion overseas. It is the second time that as Premier he has to deal with that delicate question, one that touches the heart of the Spanish people. In the troublous years of his former premiership, of 1907 to 1909, the Riff question with which he is again called upon to deal in Morocco, the Ferrer case and the Barcelona riots, in which Ferrer was supposed to be the ringleader, tried the mettle of the Majorcan statesman. It is difficult to find a single Spaniard of fairly unbiased judgment who will deny that in those trying years Maura was the mainstay of order and law. The Spanish monarchy owes him no small debt of gratitude. If King Alfonso has been several times the object of the assassin's bullet, so has it been with Maura, and twice, once in the company of his fearless sovereign, he has been attacked and wounded by fanatics who looked upon him as the incarnation of the so-called prejudices and the antiquated ideas of a government which is odious to them.

If Maura is incorruptible, so that never has the slightest suspicion of self-interest, of avarice, of unpatriotic ambition, tarnished for a moment the splendor of his name, he is also fearless. He is a Catholic of the old school. He frequently approaches the Holy Table. Often he makes the Spiritual Exercises of St. Ignatius. He is unswerving in his loyalty to the dictates of conscience and faith. He was deeply respected for his virtues by the saintly Pius X, and in turn was tenderly devoted to that holy Pontiff. However, in the case of Francisco Ferrer,

condemned to death by a Spanish court of justice for his part in the Barcelona riots, Maura never flinched when the sentence of death had to be carried out. The gentle Pius X begged that Ferrer's life be spared. Maura thought that the law should take its course. Yet he knew that the act would win him the everlasting odium of the Masonic press, that his life even might be endangered. He never hesitated. He obeyed the voice of his conscience and the sentence was carried out. We know now that it had been better if the plea for mercy of the gentle Pius had been heard.

The people are at times splendidly inspired in the choice of their leaders. They feel that in again calling the old statesman from Palma to direct the destinies of the country, the safety and honor of Spain are in good hands. There is the Morocco question to be solved. Maura does not want it to be solved in blood or ruin to the Moors. The world war which has just closed has taught him how futile and criminal is a policy of extermination and revenge. But neither will he solve it by making a treaty with dishonor. Maura is a Majorcan. He still believes that the Mediterranean should be in great part a Spanish lake. He holds that the Strait of Gibraltar should be controlled by Spain. What will his final decision be with regard to the Moroccan question? Will he decide that Spain must still hold her colonies in North Africa? Or will he decree that she must finally yield herself to let the last fringe of her former colonial mantle go? The country awaits his word. With Antonio Maura at her helm she feels confident that the verdict will be one that honor and conscience can fully approve.

In political life Maura stands for administrative morality. Official corruption finds in him an implacable foe. He is opposed to "*caciquismo*," or what Americans know as boss rule. The dignity of the electoral ballot finds in him a fearless defender. Eloquent at the bar, he is never more eloquent than when in the Chambers as deputy or Minister he upholds the highest ideals of the civic life. He clings to old ideals, and has been called a reactionary. But he is in reality a progressive in the best sense of the word. He stands for provincial home rule, that "*regionalismo*" so dear to proud Catalonia and the northern provinces of the Peninsula; for municipal autonomy; for educational, and especially university autonomy; for the nationalization of those industries necessary for the national defense. He is not a militarist, but he wants Spain to have her war navy sufficient to carry out her destinies upon the seas. A Majorcan, he wants a strong mercantile marine to develop the now quickly growing trade and commerce. He has a special knowledge of the railroad question, and his administration has already begun to develop the rather clumsy and slow-moving Spanish rail-system.

Maura's virile Catholicism is a splendid example to his countrymen. His family life is an ideal one. The type

of the Spanish gentleman in his courtesy and culture, he is still more the model of the Catholic statesman. Maura reminds us of the Count de Mun and Windthorst. We feel also that he might, were the occasion to demand it, be another Garcia Moreno.

## The Terrorism of the Rich

JOSEPH HUSSLEIN, S. J.

"THERE is an anarchism of the poor and an anarchism of the rich," said an officer high in the secret service of the United States Government to the present writer some years ago. His men were covering a large and important industrial section of the United States, and his own impression, gathered from first-hand observation and direct report, was that the anarchism of the rich was not the less dangerous of the two. He was perfectly familiar, let us understand, with the worst types of Red radicalism, and was himself profoundly conservative in his views. It is in the spirit of a sane conservatism, without animosity to capital and labor, that this article is written.

Among the ways in which the anarchism of the poor especially expresses itself is terrorism. To this corresponds an equally abhorrent form of intimidation and violence on the part of the rich. We may quite correctly call it the terrorism of capital. "In no other country in the world, with the exception of China," wrote the Scotland Yard detective, Thomas Beet, referring to the United States in his time, "is it possible for an individual to surround himself with a standing army to do his bidding, in defiance of law and order." (*Appleton's Magazine*, October, 1906.) That is one aspect of the terrorism of capital from which Americans have not yet been able to free themselves. Not merely the political and military, but even the judiciary power have at times been usurped by large-scale employers and corporations during periods of industrial struggle, while partisan stories have been scattered broadcast through the press. There is no difficulty, as a rule, in ascertaining the terrorism of labor, but the same cannot be said of the terrorism of capital. A medium lending itself to such an end is the system of hired guards and company-paid deputy sheriffs. The situation in West Virginia, which can easily be duplicated elsewhere, is thus summed up by Arthur Warner:

The operators admit and defend the practise of preserving order through deputy sheriffs, paid partially or entirely out of company funds. In addition to these privately owned public officials, there are also mine guards, armed and exercising police functions without a vestige of authority. Among both these latter classes there are many men whose methods and records justify one in calling them thugs and gunmen. (*Nation*, Oct. 5, 1921.)

The gentle way in which men were impressed under this system by Sheriff Don Chafin in Logan County is illustrated in the sworn deposition of the ex-marine Floyd D. Greggs, who states that he came to Logan seeking work,



but two minutes later was arrested by a deputy sheriff and clapped into prison. Thence he was next taken into the presence of Don Chafin, a white band was pinned around his left arm, and he was told to select a Winchester rifle and go to the front to fight. The rest of his affidavit, filed with the Senatorial Committee, follows:

I told him that I carried a rifle for eighteen months in the Fifth Regiment, United States Marines, and that I did not intend to go out there and fight against a working man, as I was a working man myself. He then drew a .45 caliber revolver and putting the muzzle in my face told me that I would either fight or die. I told him to shoot as I was not going to fight. He then ordered me sent back to jail.

On Thursday, September 1, about 7 p. m., I saw a union bricklayer from Huntington, W. Va., shot down in cold blood murder in the corridor of the jail, not three feet from my cell. Two shots were fired. . . . Two deputies then taken the man that was shot by the feet and dragged him from the jail and across the C. and O. R. R. tracks towards the river. (*Ibid.*)

The latter incident is confirmed by a second affidavit, filed with the same committee, and made by Clomar Stanfield, another inmate of the jail at the time. Not merely were such deputy sheriffs in non-union coal fields paid by private operators, but their express duty, according to the Attorney General of West Virginia, E. T. England, as quoted in the *New York Evening Post*—surely not a radical paper—is to keep union organizers out of these coal fields. One of the large owners of coal land in these districts, it may be mentioned incidentally, is the United States Steel Corporation. Of the deputy sheriffs, many, according to this same authority, are furnished by the Baldwin-Felts Detective Agency. The money for their salaries is raised by an assessment of the coal produced. To the question of Senators Kenyon and Shortridge, inquiring whether these men were really used to keep the unions out of non-union fields, the Attorney General answered without hesitation: "There is no dispute about it. Everybody knows it. The coal operators over there will admit that that is one of their functions." (*New York Evening Post*, October 1, 1921.) How then can union miners respect such a government? It is a mockery of law and order, and an invitation to violence, say what we may against the miners' unions themselves, whose defense I am not writing. It puts the Government on the side of capital, since the labor union has not been legally condemned. Under cover of the Flag it makes of these districts the employers' "pocket boroughs."

Railroads, mines and steel have each their gory pages, and through them all we trace the bloody trail of a mercenary private constabulary. At the time of the great Chicago railway strike in 1894 deputy marshals, as they were then called, to the number of 3,600, were "selected by and appointed at the request of the General Managers' Association, and of its railroads," as the United States Strike Commission records. Superintendent of Police Brennan, in his official report to the Chicago Council, briefly describes these men as "thugs, thieves and ex-

convicts." So, too, in his testimony before the United States Commission he definitely affirms that some of these deputy marshals, "who are now over in the jail . . . were arrested, while deputy marshals, for highway robbery." Other witnesses variously describe them as "drunkards," "loafers," "bums" and "criminals." Malcomb McDowell, of the *Chicago Record*, deposed before the Commission that "they seemed to be hunting trouble all the time." "A very low and contemptible set of men," was in fine the character given them by the *Chicago Herald* reporter, Harold I. Cleveland. Such at least were many of these deputy marshals, "selected" by the employers' association through detective agencies, freely armed by them through these same agencies, and sent out, backed by the power of the United States.

Could there be anything more outrageous than that a government should thus make itself party to one side of an industrial dispute? Why might not the trade unions with equal right furnish themselves in times of strikes with thugs and guns and ammunition, and have their hired agents deputized to fight against the hired guards? The supposition that violence is all on the side of labor is of course utterly preposterous, as everyone thoroughly acquainted with the situation well knows. On the other hand, the "Report on the Chicago Strike of June-July, 1894," drawn up by the United States Strike Commission, definitely states:

There is no evidence before the Commission that the officers of the American Railway Union at any time participated in or advised intimidation, violence or destruction of property. They knew and fully appreciated that, as soon as mobs ruled, the organized forces of society would crush the mobs and all responsible for them in the remotest degree, and that this meant defeat.

Letter after letter has in the past come to my desk with dreadful accounts of the violence perpetrated by labor. Admit it all, if you please. Labor has had its hired thugs as well as capital, although not in such vast numbers. Nor is it ever possible to tell how much of labor violence is due entirely or mainly to the instigation of labor detectives now most widely employed by capital and often without discrimination. Take the following description from the pen of the well-known detective, Thomas Beet, written in 1906, when certainly the class of criminally objectionable detective agencies in the employ of capital was not as great as today. In the issue of *Appleton's* already quoted he said:

In one of the greatest of our strikes, that involving the steel industry, over 2,000 armed detectives were employed, supposedly to protect property, while several hundred more were scattered in the ranks of strikers as workmen. Many of the latter became officers in the labor bodies, helped to make laws for the organizations, made incendiary speeches, cast their votes for the most radical movements made by the strikers, participated in and led bodies of the members in the acts of lawlessness that eventually caused the sending of State troops and the declaration of martial law. While doing this these spies within the ranks were making daily reports of the plans and purposes of the strikers. To my knowledge, when lawlessness

was at its height and murder ran riot, these men wore little patches of white on the lapels of their coats that their fellow detectives of the "two thousand" would not shoot them down by mistake.

With countless similar facts before us, who can prove that the march of the West Virginia miners was not instigated by the same class of men, who are paid by the reader of this article with every check he writes for his winter's coal bills? Yet would that this were all.

Even trial by jury is known to have been turned into a farce by these agencies so freely employed by large capital and declared by Gary to be so splendidly serviceable and indispensable to the United States Steel Corporation. Thus we find the spies of one of the leading detective agencies deliberately picking the jurors in cooperation with the clerk of the court to obtain a jury that would convict. Here are some of their comments to be found in the "Hearing before a Subcommittee of the Committee of the Judiciary, United States Senate," on "Limiting Federal Injunction," January 6, 1913 (Part I, p. 19):

Convictor from the word go.—Think he is a Populist. If so, convictor.—Good reliable man.—Convictor. Democrat. Hates Hermann.—Hidebound Democrat. Not apt to see any good in a Republican.—Would be for conviction.—He is apt to wish to see Mitchell hung. Think he would be a fair juror.—Convictor.—Would convict Christ.—Convict Christ. Populist.—Convict anyone. Democrat.

There is still another and more insidious form of the terrorism of capital, and that is to decry as "Bolshevists" or "Socialists" those who fearlessly stand for Christian principles, who are neither to be won over by favors and delicate recognitions on its part, nor yet intimidated by its attacks or intrigues. And let it be clear that I am no more speaking of all employers in this place and article than I am speaking of all laboring men when I accuse labor of violence. There are noble Christian employers as there are splendid Christian workingmen. I speak of those whom the cap fits, and let them wear it. Thus, to give one instance, an excellent social lecturer has to my own knowledge been repeatedly accused to his college president as a "Bolshevist" for nothing more incendiary than the insistence upon a living wage. No true Christian sociologist need hope to escape such slanders and attacks, even at times from those on whose support he should most be able to rely. But Bishop Ketteler himself, whom Pope Leo XIII described as his great precursor, was looked upon with suspicion and denounced by wealthy employers in his own day. The Catholic sociologist, let us thank Heaven for that, knows no fear. He speaks out freely and boldly, siding neither with capital nor with labor; censuring or praising, attacking or defending, as best he understands that Christ Himself would do. Catholics of the future will be able to point with pride to the position taken by the Church today.

When Father Kazinci's congregation at Braddock poured out of the church doors during the late steel strike, as the *Survey* tells the story, and was broken up and

beaten about by State constabulary, who rode up on the very church steps, the priest, who had felt in conscience bound to defend the side of the strikers, was able to view with satisfaction the conduct of his Catholic men under such provocation. The incident is vividly described by him:

It was a magnificent display of self-control. They moved on after the threats and the clubbing of the police, with heads lowered and jaws firmly set. Oh, it was great. It was wonderful! They, those husky, muscle-bound titans of raw force, walked home, only thinking, thinking hard. (February, 7, 1920.)

Not even when later his Sunday-school children were clubbed as they left the church would he counsel violence for violence. And yet it is clear that we cannot hope that labor violence will cease while systems and conditions such as those I have heard described are permitted to exist in American industry. Let capital search its soul and we can then deal more successfully with labor. The hands of the Church stretch out in hope to both.

## First National Third Order Convention

WILLIAM F. MARKOE

"IF Christ came to Chicago" was the title of a book that attracted considerable attention some years ago. On October 2, the word "if" was totally eliminated. For, on that day, feast of the Holy Guardian Angels and the Holy Rosary, two most auspicious solemnities, "Christ came to Chicago" in the person of the "Poverello" of Assisi, whose spiritual children to the number of 7,000 local Tertiaries and hundreds of delegates from all parts of the United States and Canada, gathered in Chicago, to attend the first Third Order convention, commemorating the seventh centenary of the birth of the Order.

The resident Tertiaries received the visiting delegates with a joy akin to that with which Elizabeth welcomed the arrival of the Blessed Virgin bringing the yet unborn Saviour. By a coincidence Chicago was celebrating the semi-centennial of the great fire which practically destroyed it half a century ago, and the presence of these hosts of Tertiaries within her gates seemed to bring the assurance that the city would never again be overtaken by the tragic fate from which even Sodom and Gomorrah might have been saved by the presence of only "ten just men" within their walls. Thus even an inquisitive "bell-hop" at the Hotel La Salle, where the Stars and Stripes and the Papal colors were entwined and a large placard announced the Tertiary convention with the dates, "1221-1921," was prompted to ask what it was all about, when they started it, and what its objects were. He knew the Ku Klux Klan, but had never heard of the Third Order, and showed much interest on being informed that it started seven centuries ago, that Christopher Columbus, Joan of Arc, Dante, Daniel O'Connell, Garcia Moreno, Gounod, Palestrina, Bourke Cochran and thousands of dis-



tinguished characters in all walks of life were members, and that its chief object, in the parlance of the day, was to help to restore America and the world to "normalcy," or, in the words of Pope Pius X, "To restore all things in Christ." In this herculean task the Third Order ought to mean more to America and the world than even the coming disarmament conference, for while that may limit armaments and even take the arms from the hands of the world's fighting men, yet only such an organization as the Third Order can, like the Good Samaritan, pour oil into the wounds of the world and restore peace, justice, charity and brotherly love which follow from the recognition of the Fatherhood of God. "My social reform," declared the late Pope Leo XIII, "is the Third Order."

Domestic peace and public tranquillity, integrity of life and kindness, the right use and management of property—the best foundations of civilization and security—spring from the Third Order of St. Francis as from their root, and it is to St. Francis that Europe is largely indebted for the preservation of these blessings.

Benedict XV, another great Tertiary Pope, in a special Encyclical letter calling on all societies of men and women everywhere to join the Third Order, declares:

Man needs not the sort of peace that is built up on the laborious deliberations of worldly prudence, but that peace that was brought to us by Christ when he declared: "My peace I give unto you; not as the world gives, do I give unto you." A man-made treaty, whether of States or of classes among themselves, can neither endure or have at all the value of real peace unless it rests on a peaceful disposition; but the latter can exist only where duty, as it were, puts the bridle on the passions, for it is they that give rise to discord of whatever kind.

Now what the Order of St. Francis did for the world in the thirteenth century, it can do again in the twentieth century, and it is right and proper that the crusade should have its origin in America, for no other country owes so much to St. Francis. It was Christopher Columbus, a Franciscan Tertiary, who discovered this wonderful land. It was a Franciscan Tertiary, Queen Isabella, who furnished the funds. It was Juan Perez, a Franciscan friar, who induced her to undertake the enterprise, and who himself accompanied Columbus on his second voyage and offered the first Holy Sacrifice of the Mass in this virgin land, and his spiritual confreres first preached the Gospel to its inhabitants. That America should take the lead in restoring stability to the world seems to be the consensus of opinion everywhere. Hence it was not surprising that besides the letters endorsing the convention from the American Hierarchy, scores of letters should have been received and read at the first meeting from the Philippines, Guam, Hawaii, Brazil, Paraguay, Ecuador, Chile, Uruguay, Peru, British Honduras, England, Ireland, France, Germany, Spain, Italy and other countries. The whole world is looking to America to inaugurate a movement that will insure real peace for the human family in an association of the "brotherhood of man and the fatherhood of God."

The convention opened most appropriately in the beautiful gothic Cathedral of the Holy Name with its glorious stained-glass windows, its slender columns like sheaves of lances, brilliantly illuminated with countless electric bulbs. It was the first gathering of the three Orders founded by St. Francis, and they formed a long procession of brown-habited friars, Sisters and men and women Tertiaries of the laity, followed by St. Anthony's church choir from St. Louis, Mo., consisting of twenty men and forty boys, then a train of distinguished members of the Hierarchy, and lastly his Grace, Archbishop Mundelein of Chicago, accompanied by his assistants including two little pages in court costume, and scattering blessings right and left on the kneeling multitudes as he passed.

It was difficult, not to say a daring thing, for any choir to come to the home of the far-famed Paulist choristers if in quest of worldly honors. But the liturgical choir from St. Louis suffered in no way by comparison. The choir sang the Proper and Common of all the church services, rendering the Gregorian chants according to the Vatican version with a lightness, clarity, and precision truly remarkable, while in the polyphonic selections their crescendos and diminuendos, sforzandos and morendos, accelerandos and ralentandos, fortissimi and pianissimi, the vanishing nuances, the splendid attack, the harmony of the inner parts and the perfect balancing of the chorus, to say nothing of the excellent timbre of the individual voices, were a revelation to all who had never heard true ecclesiastical music before. One could hear half suppressed exclamations of "Oh, how beautiful!" "Oh, how heavenly!" One is tempted to ask if the time will ever come when every large city choir will be competent to render liturgical music in so artistic a manner. The selections given at the immense mass meeting in the Chicago Auditorium proved that Professor Aloys Rhode's choir was as proficient in secular as in sacred music.

Among the lay speakers at the mass meeting which filled the big auditorium to capacity, the Hon. Bourke Cochran, the "silver-tongued orator," after painting a terrible picture of the threatened collapse of civilization and the impotence of all human efforts to avert it, made an earnest and impassionate plea for daily Communion, or in lieu of this, at least a daily visit to the Blessed Sacrament, that would have done credit to any church dignitary on the platform. Would there be any crime, any labor disturbances, strikes, or lockouts under such conditions? He declared that governments were powerless to meet the situation and a return to the methods of St. Francis alone could save society.

Mr. David Goldstein, the converted Hebrew and relentless foe of Socialism, argued earnestly for the spread of the methods of the Catholic Truth Guild of Boston in which he himself figured so conspicuously in his "ocean-to-ocean" auto-van trip from Boston to San Francisco and return in which he and his converted "Yankee" clerical

companion addressed thousands of earnest truth-seekers in the parks, the streets and open air meetings, and distributed 95,000 copies of a little book explaining Catholic doctrines.

Among the clergy, the Rev. Father Fish explained a cablegram received from the Franciscan Provincial at Sagro Convento, Italy, where the tomb containing the mortal remains of St. Francis now stands. It appears that the Italian government "sequestered" this holy spot like so many others and still claims title to it although the highest Italian court has decided that the title is in the Pope, and refuses to restore it to its rightful owners until a ransom is paid for it. Although several red-blooded Americans expressed themselves opposed to compromising with thieves or robbers, all agreed that the highest honor that could fall to American Tertiaries would be to become the instrument for the redemption of the tomb of St. Francis for his spiritual children, as the Crusades were fought to rescue the tomb of the Redeemer of mankind from the infidels and Turks. It was announced a little later that several contributions for this purpose, including one from an unnamed donor for \$5,000 had been received, and the convention adopted a unanimous resolution deploring the fact that the title of the true owners of the Sagro Convento was not recognized by the Italian Government, pledging financial and moral support to any efforts to obtain the return of the property to its rightful owners, and hoping this would be accomplished in time for the celebration of the seventh centenary of the death of St. Francis, in 1926.

Many excellent papers were read by clerical and lay members of the three Franciscan Orders, including both men and women, and one of the many means suggested for spreading the Third Order came from San Francisco, where the custom prevails of reciting a short Office of the Dead at the bier of the deceased, which almost invariably leads to the admission of his entire family into the Tertiaries.

The general conviction of all attending the first national Third Order Convention, though it was unheralded and even studiously ignored by the secular press, was that it meant great things for Chicago, America and the whole world. Coming so shortly before the disarmament conference, which it warmly endorsed, it should prepare the soil for that great effort to sow the seeds of world peace, and give promise of a mighty harvest. It should mark a milestone in history, for on that auspicious occasion, surely, "Christ came to Chicago," the modern Nineveh, and if it can be saved, America and the whole world can be saved. Oh, for a daily Catholic press to trumpet this to millions of earnest Americans sitting in darkness and looking in vain for the light that shines so brightly for all sincere Catholics! "In vain will you build churches, give missions and found schools. All your noble works, all your grand efforts will be destroyed if you are not able to build up the defensive weapon of a logical and sincere Catholic press,"

wrote Pius X. Surely, 7,000 Tertiaries in Chicago, 75,000 in the United States, and 3,000,000 in the whole world can "leaven the whole mass" and secure "Peace on earth to men of good will."

## COMMUNICATIONS

*Letters as a rule should not exceed six-hundred words.*

### Father Noll's Suggestions

*To the Editor of AMERICA:*

Father Noll's suggestion is worthy of serious consideration by the Hierarchy, with whom, as Father Scott says, the movement must begin. I doubt whether lay cooperation can be enlisted, unless there is some guaranty of permanent support; for a zealous pastor may be succeeded by one of different views whose inactivity or hostility will frustrate the work of years. Show the parochial-school graduate that his welfare is a matter of unselfish interest and his apathy in Church affairs will disappear.

Corona, N. Y.

JAMES F. DOONAN.

*To the Editor of AMERICA:*

Father Noll's letter in your issue of September 17, deals interestingly with a subject that merits the attention and serious consideration of every one who is interested in Catholic high schools, and every Catholic should be concerned about that important but neglected feature of the education of Catholic children. In our Catholic educational system there is, in my opinion, only one more vital question than Catholic high schools and that is, free grade schools in every parish.

I am aware that in many parishes the grade schools are now free. What can be done in these parishes can be followed in the majority of Catholic congregations. First, do away with tuition fees in our parochial grade schools; make education free to pupils up to and including the eighth grade; then, if higher Catholic education cannot be provided without tuition fees, no apologies need be made and no great burden will be placed on any one for charging a reasonable fee for providing facilities for higher education. It is better to collect dues for high-school courses than charge for grade-school tuition.

It can be accomplished. Distribute the expense over the entire membership of a congregation, include it in the general budget. Assess the school tax on all members; on the single self-supporting members, on families with children and on families without children. If thus distributed on all in proportion to means, instead of, as now only, on families with children, the burden will be light and willingly assumed. The public-school tax is assessed on all, regardless of size of families, and, while we continually complain about heavy taxes, objections are rarely heard to the increasing school tax. Start and propagate a movement for endowment funds for parish schools, the interest to make and keep them free.

Believing in the fairness of the American people as a whole and the ultimate recognition by them of the evident injustice now meted out to their Catholic fellow-citizens in requiring from them financial support of public schools without any material allowance, on the basis of cost per child to the State, or in some other fair way, by relieving Catholics of additional heavy taxes for educating their children, I also believe, that a free parochial system meeting the requirements of the State in secular studies, will much sooner appeal to the sense of justice of our fellow-citizens than a pay-as-you-go method.

The suggestion made by Father Noll for a central Catholic high school for the various parishes in a community, is the only practical solution of the problem of higher education



for the majority of Catholic children. It will work, and can be financed if the people are properly led, not only by the clergy but also by unselfish, competent laymen. May I remark here incidentally, if the laymen received a bit more recognition by their own, in the matter of parochial and diocesan school boards and other affairs for which they are mentally equipped, the cry for higher Catholic education would be still more justified?

Let me illustrate the idea of a central Catholic high school. Within our corporate city limits are two large and flourishing parishes. Within a distance of four or five miles is another city also having two parishes. Within a radius of twenty miles and all in the same diocese are eight more parishes. All are connected by frequent interurban and motor service. All the parishes have parochial schools but no high school. Under the plan suggested by Father Noll, one high school for boys is all that is needed for the twelve parishes.

As the attendance of girls in the grade schools taught by Sisters is not limited on account of age, high-school facilities could be provided for them, already is provided in this community, in one of the parochial school buildings. In the large centers with their many parishes the plan would be still easier of accomplishment. Distance has been eliminated in the economic world, now let us do away with it in this important subject.

New Albany, Ind.

JOSEPH BRUNS.

#### Is Cooperative Production Workable?

To the Editor of AMERICA:

Father Husslein's article, "Is Cooperative Production Workable?" which appears in your issue of September 24, is very suggestive. His papers are always interesting and instructive, and the article I refer to is particularly so. Capitalism has gone wrong, primarily, because it is too one-sided, too powerful, too unrestrained and unrestrainable. But to give such power and position to any other class would produce a similar one-sided system. We must obtain cooperation, and this cooperation must be between the elements of society as they exist from time to time. Industrial and social peace and stability are otherwise impossible. Father Husslein asks, "Is cooperative production workable?" That is a very pregnant question. If it is not workable, we must have a ruling class, with all its incidents.

Unfortunately his article does not touch on the problem of cooperation between the various elements of society. His purpose seems to be rather, to show how, perhaps, the workers themselves might get control of the factories and establishments in which they labor, and collectively manage the operation of these industries through their chosen representatives. This seems to be a one-sided system of control. The more so, as the article allows a very limited application to the term "workers." I judge this to be the case on account of the statement, that the workers are lacking in "preparation and education."

Again, although the article states that want of capital is not the workers' greatest obstacle in their efforts to take over control of production, nevertheless, most of it is taken up with the question of raising capital for that purpose, and, strange to say, it is recommended that the workers get control from capitalists by competing with enterprising business men in the borrowing of the capitalists' money. The scheme seems to be as follows:

Where cooperative production is attempted by a labor organization, it can build or rent its factory and hire able management in the same market with capitalism. It can strictly retain its common stock for those actually engaged on its own working staff, from chairman and manager down to its office force, and its skilled and unskilled

labor, while it issues its bonds and notes and preferred stock to all others who may wish to purchase them.

Now, does that mean that labor organizations, as such, shall supplant the capitalists in the control of industry and production? Or, if the workers are to own the stock, what are they to give for it?

The usual provision of law is that stock shall not be issued except for cash property, or services rendered. Does the plant contemplate the issuance of "founded stock?" Whence are the funds coming to build or rent the factory, to buy equipment and raw material and to build up the commercial side of the business? Goods have to be sold as well as manufactured. If the workers are to supply the funds, why borrow from others? As to the amount borrowed, it is not generally a wise investment to lend operating money to a company which has not equipment worth a good margin, free and clear, over the amount of the loan, or to lend money to a company to buy equipment when the company has not sufficient capital to operate the equipment, or sufficient orders for its goods to warrant operation. We must remember too that the less of their own capital the workers invest, the more they will have to borrow, but the less they will be able to borrow and the harder the terms of the loan, and the more will the workers lose control of their enterprise, and the more will outside capitalists control it.

As for issuing stock of no par value, such stock is authorized by statute in New York State and in a number of other States. Its use is often questionable. For example, a man gets an option on the lease of a factory for a mere nominal consideration. He and his friends then form a corporation which issues its stock of no par value to him for his option. He then divides his stock among his friends as per agreement, or makes a gift of some of it to the corporation to be held in its treasury for bonus or other purposes. The result is that the corporation has a large block of stock outstanding, for which it has an option on a lease. Who would knowingly lend money to such a corporation? Do the workers want to enter into such schemes? I doubt very much whether such an enterprise could interest outside money, even were the proposition "sweetened" with a large block of common stock. The whole plan is conceived so that the schemer can use and risk our money while he works out his little schemes. If the venture pans out favorably, sometimes we get back our money with a little interest, and always we are dropped while the schemer holds on to the business and the big profits. He would be sure to make the preferred stock redeemable at a little over par. If the venture fails then it is very bad for us. We lose our money, he loses nothing. Very often he has provided very handsomely for himself out of the money subscribed by us.

If labor proposes to make use of corporations for the purpose of cooperative production, it should do so, not with the idea of shifting to others the burden of financing its propositions, but with the idea of making use of the corporate form of cooperation in order to secure its advantages. One of these advantages is a limitation of risk to those cooperating to the amount of stock subscribed for. When all is said and done, as the world is now run, a workman must get a decent wage in order to have a surplus for investment, even for investments in "education and preparation," as well as in corporate securities. There must be a better system of distributing the world's wealth, before the average workman will have a surplus to set aside and turn back for the further financing of industry. It seems that what is most needed in this present age is a living wage for every worker.

New York

ROBERT E. SHORTELL.

[A reply to Mr. Shortell's letter will be found under "Economics."—ED. AMERICA.]

## A M E R I C A

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, OCTOBER 22, 1921

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at Special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York.  
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSLEIN;  
Treasurer, FRANCIS A. BREEN.

## SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - Europe \$5.00

## Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

*The address of AMERICA is now Suite 4847, Grand Central Terminal, New York, N. Y., the office having been moved there from the former location on Eighth-third Street.*

## What About Your Vote?

THE old Fourth of July orators, a race whose passing is to be regretted, used to hold that every American citizen was an uncrowned king. His sovereignty, they would say, is derived from many sources. But it consisted chiefly in this, that he had no "ruler," no "superior," but only executives and legislators, whom he chose by his vote, and whom, also by his vote he removed, when their services were no longer desired. If this be the basis of every American's sovereignty, it is to be feared that many Americans have lost their claim by neglecting or refusing to vote. In a recent letter to an anxious Republican in Virginia, President Harding remarked that hardly any civic duty was more serious than that of casting an honest and intelligent vote. Yet in the 1920 election, wrote the President, out of nearly 900,000 qualified voters in Virginia, only 231,000 acquitted themselves of this duty.

Probably this number represented a high-water mark, since it is the Presidential election which always brings out the largest vote. Yet in point of real importance, as the President seems to imply, it is the local elections that should take precedence. Unless the citizens carefully select for local office men who are both capable and honest, it is obvious that local self-government, the very heart of the American system, must break down. Communities suffer not because their citizens deliberately choose dishonest and incompetent officials, but, usually, because by refusing to interest themselves in what they stigmatize as "politics," the so-called good citizens leave the way open to the crook and the plunderer. When this local government becomes intolerable, there is an appeal to the State legislature, and when the State Government in turn fails to function properly because its citizens have failed to provide good officials, there is an appeal to the Federal Government. Thus burdens that should be carried by the municipality or county are shifted to the State, and the

attempt is made to transfer to the Federal Government rights and duties which, under the Federal Constitution, belong exclusively to the State. In other words, the power of the local community to govern itself, a power without which the founders of this Republic knew that a Federal Government could not endure, has been lost. Leaving aside the lobbyists and the cranks who are always with us, there can be no doubt that several recent attempts to destroy the rights of the States over their schools and to regulate commerce wholly intrastate by Federal statute, have been due to a scandalous indifference in several States to illiteracy and child-labor. Today, more than one American city complains of the restrictions placed upon it by the State legislature, or of the control exercised by "up-State influences." In most instances both the restrictions and the control can be traced to the fact that the good citizens allowed decent government to lapse in their communities.

For the Catholic, there are reasons other than civic for the intelligent and upright use of the vote. One is that good government, resting as it does upon an active and interested electorate can do very much to promote, at least indirectly, the spread of education and religion among the people. Politics, in the debased sense of the word, should have no place among Catholics. But in politics, so far as it means devotion to the common good, every Catholic should be deeply engaged.

## Corporations and the Law

JUDGE GARY and his Steel Corporation are in the limelight again, and the New York *World* has dignified the occasion by paying its editorial respects to both. Neither Judge Gary nor the *World* is a stranger to the public; yet it may be noted, first, that it was Judge Gary who, sailing the tropical seas last winter in his private yacht, issued a statement in which he declared that he saw no evidences of poverty or suffering among American workers, and next, that the New York journal cannot be fairly accused of any unusual bias against Judge Gary and his Corporation.

According to the *World*, Judge Gary is not fighting for the "open shop." "He is waging a relentless and incessant war on unionism," and, it may be added, on every form of association among the workers which can place them on that plane of equality without which a true contract is impossible. For when the worker agrees to accept a wage, not because it is a fair return for his services, but because, owing to his unprotected condition and pressing need, he is forced to choose between it and starvation, he is not making a contract. He is accepting slavery, and he is, in the strong words of Leo XIII, a victim of fraud and injustice. Nor is Judge Gary really seeking to establish industrial peace.

The use of spies is justifiable only as a war-measure. If the officials of the Steel Corporation were honestly desirous of industrial peace and cooperation, they would dismiss their



secret agents and deal personally with their men. Every comparison of hours and wages among steel-workers in the United States, with conditions in the steel-mills abroad, tends to prove that the American workman has been given a raw deal. If there is ever another strike in the steel industry, the public will know better where to place the blame.

But why wait for another strike? The readers of this review know well the position of AMERICA on governmental interference, State or Federal, with any concern which can be regulated by individual effort. That interference is a remedy not of first but of last resort. But unless the great corporations can be brought to a sense of fair dealing with their employes, it is remedy which must be applied, and applied vigorously, and if a so-called industry cannot be maintained without reducing the worker to the condition of a brute or a machine, then let that industry be suppressed. There are corporations in this country which seem to fear neither God, man nor the devil. Perhaps it may be possible to bring them within the circle of common honesty, decency, and humanity, by brandishing over them the club of the law.

#### The New Gland Materialism

OUR fortunes were once thought to lie in our stars. It now appears that they must be looked for in our glands. The entire history of man is due, according to the latest theories, to the chemical changes in our endocrine glands. These may be described as chemical laboratories of internal secretions on whose reactions the fate of individuals as of the race mainly depends. Moods, conduct and character, physical stature and appearance are all supposed to be largely the result of the performance of these glands. Men are what their glands make them. Such are some of the crumbs of wisdom that could be gathered by admiring listeners at the American Museum of Natural History during the International Congress of Eugenics.

Millions of years ago a chemical change took place in the glands of one of the varieties of higher apes. The change prolonged its early period of growth and altered its structure. After millenniums of slow modifications the alterations in the gland chemistry gradually so transformed the hairy anthropoid that half a million of years ago, or thereabouts, he appeared as man. That, in brief, is the theory. The momentous change from ape to man, Professor L. Bolk of the University of Amsterdam believes, was due to a change of diet on the part of the man-ape, a transition from fruit to meat. The other ape families, adhering to their traditional vegetarian diet, remained where they stood in the scale of development. "Only man has accustomed himself to an omnivorous existence," said the learned professor. "This must thoroughly have changed his metabolism."

The hairiness of the ancestral ape was removed by the chemical changes in the pituitary glands. The massive protruding jawbones and the beetling penthouse brows of

the anthropoids were shaped into human grace by the retarding action of the pituitary body on the bone growth. The hands were made small and the feet molded into beauty in the selfsame way. Synchronously with these transformations, the thymus gland slowed down the development of the skull. Preventing its hardening at an early period in life, it gave opportunity for the brain to develop. The slow growth and the prolonged childhood of the human being, which was thus due to chemical reactions in endocrine glands, promoted human evolution. The particularly retarded growth of the male must necessarily then have constituted him, we are finally told, "the superior sex." Such is the newest wisdom.

Theories of materialistic evolution are as many, as varied and as changing as the fair shapes of ladies' bonnets. Yet their substance always remains the same: that there is nothing in life except physico-chemical activity. The criminal bent of the murderer's mind was quite consistently described by Dr. Charles B. Davenport, at the same Congress, as "the product of his endocrine glands." To correct it there would evidently be need mainly of a more scientific diet and neither the Ten Commandments nor the grace of the Sacraments could be of any avail. Saints and sinners would alike be the result of chemical processes constantly going on among the internal secretions of the thyroid and pituitary glands, or in any other of the many gland varieties less known to us but doubtless no less potent in making criminals or models of every virtue.

Catholic scientists have no difficulty in admitting the close relation existing between matter and spirit, and the influence that one can exert upon the other. Doubtless the glands too can have their influence upon the moods of the mind. These are no new discoveries, but the basis of Christian asceticism from the very beginning, when man was told that the flesh lusteth against the spirit. For the rest, the Christian evolutionist knows that with all that can be said for his theory there is not a vestige of scientific evidence for any evolution of man from the ape. Life is more than physico-chemical activity. Yet this is all that materialism can logically acknowledge, although, indeed, there is no more room for even logic or reason than for human accountability or free will in any of the many systems of materialistic evolution.

#### Illiteracy and Moral Illiteracy

IN a recent speech, Mr. Thomas R. Marshall, a man who by his wise and humorous utterances kept that obscure official, the Vice-President, in the public's heart as well as in the public's eye, spoke some plain truths on the necessity of religion for the children of this country. "If I had my way," he declared, "I would make every child in the United States attend church regularly." If all parents would make Mr. Marshall's way their way, an improvement in the public's morals would speedily result. For, as Mr. Marshall has more than once quoted

as the twig is bent the tree is inclined. Our young twigs, it must be sadly confessed, are not bent toward religion. Possibly ninety per cent of them are in schools from which religion is excluded. Less than half of them attend a Sunday-school, and very many of these schools leave much to be desired in permanence of staff and effectiveness in teaching. Finally, as a notable majority of Americans own no affiliation with any religious organization, it is safe to conclude that of every 100 American children, nearly seventy are growing to manhood and womanhood apart from all religious influences.

Even to those who look upon religion as little more than an extension of the police-force, effective in keeping people within bounds, but in no sense a revelation from on high or a need of the human heart, this is a serious matter. In plain statements as yet unchallenged, Mr. Raymond F. Fosdick has shown the growth of crime of every variety in the United States, and the unenviable position which we occupy compared with France, Italy and Great Britain. Nor has this disorder been confined to the adult population. A writer in the *Chicago Tribune* for October 10, calls attention to the increase of juvenile delinquency during the last three years.

Juvenile courts in all big cities are crowded with offenders. In several cities, additional judges have been assigned to clear up the dockets. Reformatories, detention homes, and houses of refuge, to which the police send boys and girls of tender years to await court action are crowded in all sections of the country.

In the campaign for the Federalization of the local schools through the Sterling-Towner bill, the argument that illiteracy is a national peril, was worn threadbare. The simple fact is that illiteracy is steadily decreasing, and that this decrease is accompanied by a steady increase in crime. Divorce, race-suicide, lynching, oppression of the poor by the rich, and contempt for legitimate authority, are fast making us a scandal before the civilized world.

Illiteracy, in the technical sense, is bad, but moral illiteracy is far worse, and it is from moral illiteracy that the country is suffering. There is no cure save in a return to the principles of Jesus Christ. That reform must begin in the heart of every man, manifest its influence in the family, and from the family imbued with religious principles and feeling, spread throughout the community. And as for the child, if we wish to save the next generation for religion, and assure the survival of genuine Americanism, he must be taught in a school which gives him a knowledge of the claims of Almighty God, as well as some insight into the mysteries of profane science.

#### Who Wants War?

**W**HENEVER the Federal Government gets one dollar, it is forced to set aside about ninety-two cents for war-purposes. According to a statement made some weeks ago by Mr. David F. Houston, former Secretary of the Treasury, this is almost exactly the proportion maintained ever since the United States came into exist-

ence. During that period the expenses of government have amounted to about sixty-seven billion dollars. Of this sum about fifty-eight billions have been used for the army and navy, for war-appropriations, and for pensions.

Whenever we build another ten-million dollar warship, the bill must be paid by the people. Whenever we increase the size of the army or let another contract for aircraft, we go into debt. The debt is ours, not Germany's, not Great Britain's, not Italy's but our own, and the money to pay it must come out of the pockets of a people who are, for the most part, wage-earners. The newest battle-ship figures in the budget of a street-cleaner as definitely, although to him not so clearly, as the items for rent and food. The expenses of the last war have not yet been paid. Indeed the Secretary of the Treasury believes that we shall have some difficulty in meeting even the interest on that debt. At the same time, we, and every civilized nation in the world, are preparing for more war. Yet every effort made by a nation to put itself on a naval and military equality with its neighbor, not only piles up a debt for the present and succeeding generations, but strengthens the principle that destruction of property and the taking of human life are the only methods by which civilized peoples can adjust their differences.

But who wants war? Certainly not the families that by war have been deprived of their natural bread-winner. Certainly not the wives and daughters forced out of their homes to earn a precarious living. Certainly not the children who today are starving because of the destruction caused by war. The Church does not want war, art does not want it, the schools do not want it, and assuredly the people who now stagger under a burden of debt and misery want no more war. For they know perfectly well, that no nation won the last war, since every nation engaged in that world-conflict suffered injuries which a century of reconstruction cannot repair.

Next month the nations gather at Washington ostensibly to discuss the causes of war and how they may be removed. It is difficult to distinguish between a people and their government, yet a glance at the history of war shows, now and then, a plain line of demarcation. There have been times when governments waged unpopular wars, and when selfish politicians deliberately deceived the people into a belief that a just cause of war existed. Nations intent upon extending their commerce by fair means or foul, are a common cause of war. A nation which always acts on the principle that might alone makes right, and that no other nation whose ships it can sink, whose men it can kill and whose people it can suppress, has any rights to be respected, is a standing menace to world-peace. If there be such a nation today, the conference will do valiant work in the cause of world-peace, by naming it and holding it up to execration. But let us all pray God that the conference will contain delegates who are honest enough to voice the prayer of the peoples of the world for peace, and able enough to defend their cause with success.



# Literature

## BLOCKADE-RUNNER, MUSICIAN AND BARD

ONE of the brightest examples which our countrymen ever gave to the world, is the more than Roman fortitude with which when the Civil War was over, the veterans who had worn the blue and their opponents who had worn the gray, settled down to the tasks of peace. In the South, immediately after Appomattox, to use Henry Grady's words, the horses which had charged Federal batteries but a few days before, were soon harnessed to the plough in every cotton-field from Virginia to Texas, while in the North the wheels of commerce and industry so long revolving under the chariot of war, carried the blessings of peace to every corner of the land. On both sides the men had fought as Americans, and as Americans know how to do, chivalrously. But the South had suffered from invasion, its fields had been devastated, its homes destroyed, its civil and social polity swept away. With a courage seldom equaled, it began to reconstruct the shattered structure of its civilization. How could it hesitate, when the incomparable captain, who in so many battles had been its buckler and its sword, buried his talents and his virtues in the obscurity of a country college, to educate the sons of the heroes he had so often led to victory?

The South took its bitter defeat with the same chivalry with which it had fought. With the thousands of her ragged but undaunted soldiery that streamed home from the fields of battle, when peace was declared, one might be seen trudging along in that spring of 1865, a frail and delicate youth, with the seal of conflict marked upon him, stern reminder of the struggles of the Seven Days' Battle and of Malvern Hill, of his imprisonment at Point Lookout, of his vigils and hardships along the closely guarded coasts, on the deck of his blockade-runner, Sidney Lanier, with a few dollars in his pocket and his flute stowed away in his knapsack, was returning to his loved ones in Macon, the "Rosebud City of the South" on the banks of the Ocmulgee, where over its Pactolus sands, that stream pours its tide through the heart of the Georgia hills. The Confederate hero, soldier and sailor of a "Lost Cause" was returning to a house of mourning. But he had the consciousness of having fought in a great epic and he carried a song in his heart. That song made him a representative bard not only of the South, but of America.

Like the work of his friend Father Tabb, that of Sidney Lanier is small in bulk, but like that of Maryland's poet-priest, the artistry of the Georgia singer is of sterling quality. Sidney Lanier is a noble poet. Under the touch of this consummate musician no chord of ignoble passion is ever sounded. As clear as the sound of his magic flute, one of the many instruments of which Lanier was master, is his poetic utterance, winging its bird-like note above all that is sordid or coarse. He is the Galahad of song, just as he was one of the ten thousand of Bayards that sprang from the Georgia uplands and the Virginia hills to muster under the banner of the white-souled Lee. From his ancestors of the old South he had inherited their belief in the vital truths of the Gospel and Christianity, a belief deepened by trial and sorrow. It is to be regretted that he was not, like his friend Father Tabb, brought from the creed of his childhood into the warmer atmosphere and the tenderer intimacies of a more consoling faith. The inspiration of Catholicism, the purity of its moral code, the poetry of its dogmas would have impeded his wings for still higher flights. What heights might not the singer of the "Ballad of the Trees and the Master" have reached, had he realized all the sublimity of the Catholic teaching on the Passion and the Redemption?

Sidney Lanier's poetry everywhere echoes the purity of his life. Like Milton he looked upon his art as a priestly vocation and he would let his lips utter no word, breathe no song unworthy of his calling. "Mors and Eros, hopeless death and lawless love" were not the chords struck by him as by Swinburne or De Musset. The illogical and fundamentally inartistic aphorism: "Art for art's sake" made no appeal to him, and he realized that a poet's work could not be of the highest order if the singer's life were unclean.

Lofty ideals alone, it is true, are not sufficient to make the supreme writer. The Georgia poet had his limitations. Artist to the finger-tips, he allows his art to control his voice, and his utterance occasionally lacks that freedom, that homely fullness and ruggedness of tone, phrasing, measure and rhythm which puts the singer in living contact with the human heart. A certain aristocratic aloofness and stiffness mark his work. Form not seldom predominates over substance, and the poetic texture is too daintily adjusted, too heavily brocaded for the supporting frame. But we must remember that the singer was never allowed to give the full measure of his powers, and that he worked under the pressure of poverty and, for almost twenty years, under the shadow of death. A great musical artist, Lanier, could hold an audience spell-bound with the bird-like notes of that clear and vibrant, but naturally cold and soulless instrument, the flute. A critical investigator of the hidden secrets of harmony as he so clearly proved in his volume "The Science of English Verse," in which he develops the idea that the time-quality prevails in English metrics, just as it does in music, Lanier attempted at times to transfer in all its strictness to poetry the principle he had there laid down. In practise he is not always successful, yet we owe to that theory many of those strikingly symphonic and orchestral effects found in his contributions to song.

The "Marsh" poems, the "Marshes of Glynn," the "Song of the Chattahoochee," so thoroughly American in sweep, in color, in atmosphere, remind the reader of the broad harmonies of Dvorak's "New World Symphony." They are solemn hymns, to silence and solitude, to duty and purity, to the power and majesty of God. They are the voice of an organ pouring out sonorous and benignant song. The "Chattahoochee" has a warrior's note in its call, while over the "Marshes of Glynn," the voice of angels breathes a summons to adoration and prayer. In them, all the wizardry of the South has been imprisoned in the verse, in "the braided dusks of the oak," the "wavering arras of leaves," in the shimmering tints of the sea-marshes, the seemingly chaotic confusion yet ordered bridals of sea and land, the trust of the sea-bird building its nest on the waters, heartening calls to the poet to build his trust "on the greatness of God." In these lyrics, Lanier is poet, painter, musician, patriot and seer. Here he sounds a note of optimism, of faith and high endeavor, sorely needed by his tried brothers in the South, and to which they nobly responded.

Lanier's heart was the poet heart, large, tender, pure. He could write a tale of fierce passion like "The Revenge of Hamish," with its faultless technique and dreadful climax, but he was better fitted for the lyric and the song. If he is the poet of the marshes and the "Mocking Bird," he is the singer also of the heart's affections and life's ideals. He sympathizes with the sorrows of "tender, comely, valiant, sorrowful and songful Ireland," he has all the respect of the chivalrous South for womanhood. The poet, it is true, never grasped all that he reached for. Had he been less perhaps

of a musician he might have been a greater poet. His theory of musical time and beat applied to verse hampered his poetic flight. When his little argosy of song was launched on the waters, the poet himself knew how humble it was: "Thou art only a gray and sober dove, But thine eye is Faith and thy wing is Love."

So because of the dignity of his life, and the musical imaginative and lofty nature of his utterances, when not yet forty Sidney Lanier died in 1881, bravely singing his own welcome to death: "Death thou art a cordial old and rare,"

The wonder struck the crowd,  
Who shouted it about the land:  
His song was only living aloud,  
His work, a singing with his hand.

J. C. R., S.J.

#### TO THE MAN OF SORROWS

When first I knew I must Thy sorrow trace  
In my own life, I feared one dreadful hour,  
Foreseeing clear Thy Love's tremendous power,  
Like that of magic moon in starlit space  
Drawing the struggling tides to its embrace,  
That Thou wouldst master me, my Conqueror.  
An angel cried, "Be Christ's own passion-flower!  
Make all this world of pain a garden-place!"  
Then, after that, no matter where I went,  
It seemed life breathed of Thee and Thee alone,  
While in my soul each grief-drawn lineament  
Made every fiber of my spirit groan  
Until alone one night in prayer with Thee,  
I found the secret of Gethsemane!

S. M. ST. JOHN.

#### REVIEWS

**The Morality of the Strike.** By REV. DONALD A. McLEAN, M. A., S. T. L. Preface by JOHN A. RYAN, D. D. New York: P. J. Kenedy & Sons. \$1.75.

**The High Cost of Strikes.** By MARSHALL OLDS. New York: G. P. Putnam's Sons. \$2.50.

Father McLean has given us in his volume a comprehensive and adequate treatment of the moral questions involved in the strike. He has strictly made of his work a monograph study, refraining from entering into the larger and far more doubtful economic and social issues involved in industrial disputes. But Catholics are particularly concerned in the very first place with the many ethical points to be considered in connection with this weapon of economic warfare. Father McLean well understands that the strike is not the ideal method of securing industrial justice. Yet whatever we may do to lessen strikes we cannot hope to abolish them entirely, since legal prohibitions issued against them can offer no solution, as Australian experiences have well illustrated. Such measures as the minimum-wage law might remove the reason for many a strike, but in spite of all precautions that we may and should take we can count upon still having with us in the future the problem of the strike so long as the present economic order lasts. It is well therefore to have so sane and complete a treatment of the subject, from its ethical aspect, as this book offers us. The author especially favors, and we can here fully agree with him, the Canadian law which makes preliminary investigation and arbitration compulsory, without enforcing the decisions thus arrived at. Yet when these decisions are not actually accepted, they at least form a basis for future conciliation and greatly help in forming public opinion, which is one of the strongest factors in the success or failure of a strike.

The second volume noted here, dedicated by its author to the memory of Theodore Roosevelt, "who fought class privilege, class consciousness and similar anti-Americanism wherever he found it," may well be read in connection with the preceding. This does

not mean that the author's point of view is to be accepted, which practically throws upon the striker all the blame for high prices, nor that his figures are not at times very deceptive. Yet he sufficiently illustrates from countless instances the immorality and economic folly of a vast percentage of the strikes which took place during the last few years. In many of these cases we can heartily agree with him in his censure of these industrial disturbances, which proved so costly to the public and often were due to pure lawlessness or to the same spirit of profiteering that labor condemned so strongly in the worst class of capitalist employers. But for this very reason the period in question can hardly offer a fair field of study from which to draw general conclusions. It shows, however, that unrestrained labor control would be as dangerous as unrestricted capitalism. His allusions to medieval conditions are unusually crude and ill-informed.

J. H.

**A Gallant of Lorraine.** François, Seigneur de Bassompierre, Marquis D'Haronel, Maréchal de France (1579-1646). By H. NOEL WILLIAMS. In Two Volumes. With 16 Illustrations. New York: E. P. Dutton & Co. \$10.00.

If the author of this biography had reduced its 640 pages to half that number, omitting a great deal of what we are told about Bassompierre's earlier years, which seem to have been largely occupied in following the example of his lascivious sovereign, Henry IV, the book would be much more readable. This Lorraine nobleman lived during the stirring times of the religious wars in France, succeeded, both literally and figuratively, in keeping his head on his shoulders in the midst of all the court intrigues of the period, successfully conducted important diplomatic missions to England and Spain, was captain of the royal Swiss guards, and toward the close of his life passed a dozen years in the Bastille, where Richelieu had imprisoned him, not because Bassompierre had actually done anything treasonable, but "from fear lest he might be induced to do wrong." On the eve of his arrest the dissolute *Maréchal* destroyed, he tells us, some 6,000 love letters, which the frail beauties of the court had written him, and he used the abundant leisure of his imprisonment in writing for the edification of posterity his private memoirs and in giving an account of the embassies he headed, works of which Mr. Williams has made lavish use in order to fill out his two large volumes. Perhaps the most interesting chapter in the work is the account of Bassompierre's sojourn in England as Ambassador Extraordinary. He was sent to restore domestic harmony to Charles I and Henrietta Maria, his French Catholic queen, who was highly indignant because the articles of the marriage contract which allowed her to have numerous chaplains in her entourage was not observed by her Protestant consort. The gay François would probably have "called out" anyone who doubted his staunch Catholicism. But the practise of his Faith was decidedly weak.

W. D.

**Building a Lost Faith.** By AN AMERICAN AGNOSTIC. New York: P. J. Kenedy & Sons. \$3.25.

The whole tone of this excellent book is contained in these lines of dedication on the opening page:

Into Thy vineyard I come in haste,  
Eleven sounds from its ancient tower,  
So many years have gone in waste,  
What can I do in a single hour?

The book contains an honest investigation into the claims of the Catholic Church, by one who for forty years had wandered in the shadow of darkness, and whose eyes were at last opened by the cataclysm of the World War. The author is evidently not one of those who rashly jumps to conclusions. His is rather the slower method of reasonable search; and so he takes us through the wilderness of his own agnosticism



up the long path of diligent inquiry until at last we see him upon the mountain top and the pure glory of faith making bright his vision. If we except the last chapter, where there is naturally a slight touch of feeling, the book may be divided into three main portions: The first dealing with the elementary tenets of Christianity: The existence of God, the moral law, revelation, the Divinity of Christ and the necessity of a Christian Church. The second portion gives us an unprejudiced consideration of the Protestant standpoint of Christianity under chapters on Luther, Protestantism in Germany, Protestantism in America, the Church of England. The third section offers a consideration of those points of doctrine in the Catholic Church, which at first sight offer special difficulties for the neophyte: Papal infallibility, purgatory and indulgences, the Sacrament of Penance, devotion to the Blessed Mother, miracles, the veneration of images and relics.

The work is a real contribution in the field of Catholic apologetics. Placed in the hands of a prospective convert it will do inestimable good, for the style is attractive and the fund of facts rich and Catholics who read the book will be filled with a fresh appreciation of the Faith that is theirs.

P. A. M.

**Caesar's Gallic War:** Books IV (20-38) and V; **Caesar's Gallic War:** Books VI and VII. By R. W. LIVINGSTONE and C. E. FREEMAN; **Sallust: The Jugurthine War.** By H. E. BUTLER. New York: Oxford University Press.

We must welcome these three books as the first in a splendid advance in the teaching of the Latin and Greek classics in the schools. The works are written "partly in the original and partly in translation" in alternate sections, one-third on the average being in the original and two-thirds translation; and it seems obvious that the system would have the four advantages claimed for it, namely: Much more of the author can be read than under the old method; if large portions are read in English, it will be impossible not to be aware of, and, it is hoped, interested in, the story; at the same time this method allows of full attention being given to linguistic and grammatical points in the Latin portions of the text; the English portions may be found useful for retranslation into Latin prose. The books are complete for school use, with vocabulary, notes, maps and introduction.

The claim of humanitarian value made for the old-school teaching of the ancient classics is undoubtedly greatly exaggerated and its champions by attempting to prove too much have discredited rather than aided the classical cause. In the old way the teaching of the classics has power as discipline, discipline of mind and expression, but little "content value." How to combine the two things has been the problem in school work. And here is the solution. It is good to know that "The welcome given by schools to 'Caesar's Gallic War: Books IV and V' has persuaded the Delegates that the method can be fruitfully applied to other writings and writers." The series as projected will include volumes from Aeschylus, Aristophanes, Herodotus, Thucydides, Xenophon, Lucretius, Livy, Caesar, Sallust, Tacitus, etc., and Mr. R. W. Livingstone, Fellow and Tutor of Corpus Christi College, the originator of the method, will act as general editor of the series. It looks as if the dawn of the truly cultural teaching of the classics had come at last.

W. T. T.

**The Apocalypse of St. John.** By the Rev. E. SYLVESTER BERRY. Columbus: John W. Winterich, The Catholic Supply House.

Colonel Ratton published three books on the Apocalypse which were reviewed in AMERICA for May 11, 1912, and February 8, 1913. He errs by finding that Antichrist is Nero, and by consequently misinterpreting the eschatological section of Revelations.

Father Gigot's translation, in the Westminster Version, is excellent; but fails to measure up to the law of the Church, which calls for patristic and other Catholic references. Hence, Father Berry meets a need by his simple, Catholic interpretation of this most difficult apocalyptic book. He bases his study upon an article of Père Gallois, O. P., which first appeared in *Revue Biblique* and was thereafter published apart in 1915. The Revelations of St. John are divided into three parts, and foretell the history of the Church during three periods. The first period ends with the opening of the abyss, the second with its close, the third with the end of the world. Father Berry assigns the opening of the abyss of hell to Luther. He has prepared the way for the coming of the forerunner of Antichrist. The "beast," Antichrist, "will establish himself in Jerusalem, where a great number of Jews will have gathered through some movement such as Zionism." His rule will be short. Then will be the end. Father Berry is to be congratulated on this scholarly and illuminative exposition of a book of the New Testament, whose obscurity prevents many from reading it.

W. F. D.

#### BOOKS AND AUTHORS

**Today's Morals.**—In a book on the morals of today called "Heart and Soul," (Century, \$3.00), Maveric Post reaches the conclusion after a study of the way her contemporaries behave that

Obedience, discipline, respect for authority and tradition, consideration for others, fear of punishment, fear of consequences, fear of God—these great check-weights to self-interest, self-seeking, have lost in weight and substance to such an extent that they no longer turn the scales and point the way.

The author attests that fourteen wives in a certain Long Island colony deserted their families last summer and took up with "affinities." The abdication of parental authority, immodesty in dress, the moving-picture and the automobile, are reckoned to be leading numberless girls to the everlasting bonfire and a return to God is wisely prescribed as the corrective of these evils. But as the author's own religion seems to be a vague creed without sanctions, the constructive part of the book is not of much value. Most non-Catholic writers of the day who condemn the prevalent laxity of morals seem unable to appeal, as Catholics can, to the supernatural principles of their readers.

**Recent Novels.**—The unexpected has happened in current fiction. In A. S. M. Hutchinson's "If Winter Comes" (Little, Brown, \$2.00) the hero says to the lady in the case: "There's right and wrong, Nona. Nothing is between. No compromise. No way of getting round them or over them. You must be either one thing or the other." Amazing as it may seem, in the light of other best-sellers, the author actually sticks to this old-fashioned rule of conduct and wins the happy ending that all who make Mark Sabre's acquaintance must desire for so honest and lovable a character, while they follow his patient endurance of the trials inflicted by a selfish, snobbish wife and his pharisaical business associates. The author has used the elements that are so often debased to make up the noisome mess now to be found in big-edition "problem" and "sex" novels, yet he has fashioned them into a decent story that is sure of great popularity, amply proving again that in this, as in all human effort, "corruption wins not more than honesty." Mr. Hutchinson's Catholic admirers, however, will regret that Mark and Nona found the solace for their previous unhappy experience through a divorce, even though its initiation came from neither of them.—In "To Let" (Scribner), John Galsworthy closes what he terms the "Forsyte Saga" in somber and pessimistic mood, leaving Soames, with whom his readers are familiar, sitting in the midst of the graves of his ancestors, with everything that he and his family have stood for hopelessly slipping through his hands, a symbol, it

would appear, of the passing of the old order in England. The story follows the romance of two young people who reap the harvest of their parents' misdeeds, and is rather pretty in itself, but is fringed with gloom and ends in unhappiness. The book has all the author's accustomed skill, his swift lighting up of page after page with unusual beauty, his old habit of laying bare the futility and littleness of his characters' lives, with an undisguised but unobtrusive vein of agnosticism running through it all.—"For Me Alone" (Stokes) is a good translation made by Frederick Tabor Cooper of the novel by André Corthis entitled "*Pour Moi Seule*." As an example of meticulous analysis of a little soul it is well done and will please those who are interested in the psychology of the commonplace. For the ordinary American reader, however, its elaboration of minute details unrelieved by idealism is likely to prove somewhat tiresome.—"The Leather Pushers" (Putnam), by H. C. Witwer, is a prize-fight story which tells how a graduate of Yale retrieved the family fortunes by fighting his way to the heavy-weight championship. The fraternity of the ringside and the élite of society meet in surprising accord. Clever, daringly but appropriately slangy, thrilling as only a succession of bloody battles can be, it will interest the devotees of the manly art, and the uninitiated, perhaps, if taken in small doses, for Kane and Dolores, who are the actors in the romance, are pleasant people.

*A Teacher's Story.*—Every schoolmarm, especially all those who have girls to teach and unreasonable principals to battle with, should not fail to read E. M. Wilmot-Buxton's "Gildersleeves." (Herder, \$2.00.) The story describes the life of Margaret Alison, a teacher in a girls' high school in the England of today, and relates with great literary skill the experiences—unpleasant, for the most part—she had with her pupils and her fellow-teachers. The novel, which seems to be largely autobiographical, is full of vivid character sketches, and the knotty problems Margaret has to meet and solve should make the book of great value also to the parents of growing girls. Interwoven is a pretty love-story, which tells how "the boy" leads the harassed schoolmarm into the Church. When Margaret once complained to "the boy" that her girls did not "know the meaning of real courtesy" he observed:

I sometimes think that courtesy, real courtesy, was lost when England turned her back upon Our Blessed Lady. Surely in the old days, when she was nearly every man's ideal and every woman's model, we were courteous for very love of her. But now rudeness and an offhand manner have become, the very trade-mark of those who have "risen,"—save the mark! And we encourage the same thing in our children, lest they should be thought to belong to a servile class which was unknown in the days of old.

*New Pamphlets.*—The four papers that make up the October 22 issue of the *Catholic Mind* are particularly thoughtful and instructive. The first contains Father Hull's sage counsels on "Novel Reading." He describes the advantages and dangers of the practise, tells what constitutes a good novel and sounds a warning against the novel-reading habit. Father Hull then examines the modern "Conspiracy Against the Home," analyzing the elements of the plot and exposing the fallacies of the feminist movement. Mr. Chesterton then delivers an amusing sermon on the industrial situation and the number ends with Judge Talley's indictment of the modern parent who lets his children do as they please.—Filled with a "prophetic fury," Mr. J. C. Walsh sees the coming Washington Conference as it should be, sets down with notes and comments the speeches to be made by Mr. Balfour and Mr. Hughes, and gives all this valuable information to the public in a pamphlet

called "The Danger Zone: The Position of the United States Regarding Navy and Merchant Marine. An Historically Accurate Report of the Conference at Washington on Limitation of Armament." (Kenfield-Leach Co., Chicago). If Great Britain's chief spokesman tells "nothing but the truth," Mr. Walsh maintains, "he will have to own that England is prepared to resume, as against Japan, the supremacy of the Pacific and as against the United States the supremacy of the Atlantic." Then Mr. Hughes told Mr. Balfour that "We (Americans) cannot abdicate the right to control, as far as we are able, whatever is essential to our territorial integrity, economic prosperity, and international status." In the "Epilogue" the author cites documents which will warn the thoughtful American readers to keep a wary eye on England, lest she hoodwinks us into disarmament.

*A Liting Ballad.*—One of the poems quoted with approval in Marguerite Wilkinson's "New Voices, an Introduction to Contemporary Poetry" (Macmillan, \$2.25), is Alfred Noyes' "Forty Singing Seamen," containing such swinging lines as these:

Across the seas of Wonderland to Mogadore we plodded,  
Forty singing seamen in an old black barque,  
And we landed in the twilight where a Polyphemus nodded  
With his battered moon-eye winking red and yellow through  
the dark!  
For his eye was growing mellow,  
Rich and ripe and red and yellow,  
As was time, since old Ulysses made him bellow in the dark!  
Cho.—Since Ulysses bunged his eye with a pine-torch in the  
dark! . . .

But he [Prester John] took us through his palace and, my lads,  
as I'm a sinner,  
We walked into an opal like a sunset-colored cloud—  
"My dining-room," he says, and, quick as light we saw a dinner  
Spread before us by the fingers of a hidden fairy crowd;  
And the skipper, swaying gently  
After dinner, murmurs faintly,  
"I looks to-wards you, Prester John, you've done us very  
proud!"  
Cho.—And we drank his health with honors, for he done us very  
proud!

Then he walks us to his garden where we sees a feathered demon  
Very splendid and important on a sort of spicy tree!  
"That's the Phoenix," whispers Prester, "which all eddicated  
seamen  
Knows the only one existent, and he's waiting for to flee!  
When his hundred years expire  
Then he'll set hisself afire  
And another from his ashes rise most beautiful to see!"  
Cho.—With wings of rose and emerald most beautiful to see!

Then he says, "In yonder forest there's a little silver river,  
And whosoever drinks of it, his youth shall never die!  
The centuries go by, but Prester John endures forever  
With his music in the mountains and his magic on the sky!  
While your hearts are growing colder,  
While your world is growing older,  
There's a magic in the distance, where the sea-line meets the  
sky."  
Cho.—It shall call to singing seamen till the fount o' song is dry!

So we thought we'd up and seek it, but that forest fair defied us,—  
First a crimson leopard laughs at us most horrible to see,  
Then a sea-green lion came and sniffed and licked his chops and  
eyed us,  
While a red and yellow unicorn was dancing round a tree!  
We was trying to look thinner  
Which was hard, because our dinner  
Must ha' made us very tempting to a cat o' high degree!  
Cho.—Must ha' made us very tempting to the whole menajeree!



## EDUCATION

### Bible-Reading and Sectarian Teaching

THE legal provisions of the various States on Bible-reading and the teaching of religion in the public schools, while not complicated in purpose or in wording, have been both broadly and strictly construed by the courts. As a result, it is sometimes impossible to discover what, precisely, may be forbidden by a given law, what at least tolerated, and what openly sanctioned. Of all the State charters, the Constitution of Wyoming seems the least tolerant of religion and religious teaching in the public school, while Georgia is the only State which by its fundamental law permits the use of public funds for institutions and purposes avowedly "sectarian." It may be said in general that, with the exception of Wyoming and perhaps Washington, the various State laws have endeavored, and never with success, to steer between the danger of teaching a definite religious creed in any school supported by the public funds, and the danger of bringing up the young generation utterly devoid of any training in religion.

### THE EARLY SCHOOLS

THE truth is that at heart intelligent Americans are dissatisfied with the present system. They are aware, although few will acknowledge it, that the traditional American school is the religious school. The statement so often made that "the public-school system of the United States can be traced back to the first settlement in New England," is not even a half-truth. It is true only in the sense that the towns of the English-speaking sea-board Colonies made an effort to found common schools, just as at present every local community maintains schools open to the public. But an essential difference between the two is found in the fact that while the teaching of a definite religious creed is excluded from the modern public school, the very life of the Colonial school was religious.

Hence it was but natural that from the early days of the Republic up to the triumph of Horace Mann's secularizing policy, the custom was almost universally retained of reciting Protestant prayers in the common schools, of singing Protestant hymns, of reading the Protestant Bible, and even of giving instruction along openly religious lines. We are apt to forget that since in all the Colonies, except Rhode Island, there was an equivalent union of Church and State, it was impossible for the schools to escape the control of some religious society. In many parts of New England even today, the public school is called "the Protestant school," and is thought by many to be intended for the exclusive use of Protestant children. Perhaps, too, in a majority of our country schools, particularly in the South, the school atmosphere remains distinctly Protestant. Since practically all the teachers and pupils are Protestants, no one objects when the Protestant clergy visit the schools as examiners or exhorters, or when various academic exercises are held in a Protestant church, with the accompaniment of Protestant prayers and hymns, and a good sound Protestant sermon.

Occasionally a well-founded protest has been lodged by a Jew, a Catholic, or a Seventh-Day Adventist, when school boards have taken the ground that children who refused to participate in these religious exercises, could not receive their certificates or diplomas. As late as 1920 the protest in two New England cities threatened to get into the courts, but was settled by the compromise that hereafter the high-school diplomas would be presented without any Protestant ceremonies. The custom, indeed, has some color of legal warrant in Massachusetts. An old decision (6 Mass. 401) went so far as to hold that any inhibition upon the right of the State to teach religion in the schools would "extend in its consequences to prohibit the State from providing for public instruction in many branches of useful knowledge which naturally tend

to defeat the arguments of infidelity, to illustrate the doctrines of the Christian religion, and to confirm the faith of its professors." It is, of course, still true that a State, not inhibited by its own Constitution, may teach the Protestant religion in its schools, although it is highly improbable that a decision so sweeping as that of the Massachusetts court would today be rendered by any State tribunal. But the passage is valuable in demonstrating the definitely religious function which our American forefathers attributed to the common school.

### MORALITY OR "SECTARIANISM"

TODAY the State laws seek to distinguish between simple Bible-reading in the schools, and religious instruction definitely "sectarian." Rarely, however, is the distinction clearly, or even intelligibly, drawn. Bible-reading, "if sectarian" or "as sectarian," is forbidden by the Constitutions of Washington, Wisconsin, Illinois, and Nebraska. In no other States, so far as I know, does this formal prohibition exist. On a test-case, Nebraska held that Bible-reading was not necessarily "an act of worship," and with Wisconsin, bars the practice when it is "sectarian," but not when "it teaches the fundamental principles of moral ethics." As the courts of neither State have laid down a test by which the point may be ascertained at which "moral teaching" ends and "sectarian teaching" begins, a wide variety of interpretation is possible. But in general, wherever Bible-reading in the public schools has been questioned, the tendency is to permit it, with the proviso that it be not attended with "sectarian teachings." Whether this caution is always observed, may be fairly questioned.

Thus the head-master who tells the teacher that while she is not to teach religion in the classroom, he does not forbid a few carefully chosen words in explanation, may not be aware that he thus affirms the principle which presents to the world some three hundred warring sects, each of which claims to have chosen the explanatory words not only carefully, but with exclusive accuracy. Hence, under color of "simple non-sectarian explanation," instruction that is definitely sectarian can be given in every school which allows Bible-reading. Every State in the Union, either by a clause in its Constitution or by legal enactment, has endeavored to prevent the control of the public schools by any one religious denomination. The Constitution of Wyoming, for instance, explicitly states that no "sectarian" instruction shall be imposed, exacted, applied, or in any manner tolerated in the schools of any grade or character controlled by the State, nor any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under the Constitution. No doubt this drastic exclusion was the goal sought by other States in making similar enactments.

### A "SECTARIAN" SCHOOL

UNFORTUNATELY, however, at least for the purpose of the laws in question, "sectarianism" is not excluded and cannot be excluded, in any State which permits Bible-reading. The very assumption underlying the practice, that the Bible is a complete rule of faith and morals, strikes at once against the religious convictions of every Catholic, and, of course, cannot be admitted by any who reject the fact and possibility of supernatural revelation. It has been said that "sectarian" must be taken in its popular sense as meaning "pertaining to any one definite sect." But this is a rule which breaks when needed most. To begin with, no Catholic can admit that the Catholic Church is a "sect." In the next place, the definition has been so variously interpreted that no one can be sure of its precise meaning in a given case. It was held in Massachusetts that a school was "sectarian," if the Bible were read every morning and if the teachers audibly recited the Lord's Prayer. That is a sensible decision. Unless the pupils recited the Prayer as a phonograph or a

parrot might recite it, they attached a definite meaning to the act, and that act, variously interpreted, might be worship, superstition, or idolatry, according to the "creed" of the critic. Yet thousands of public schools daily open in that "sectarian" manner, with Bible-reading and the recitation of the Lord's Prayer. They have never been troubled by court or constable, and flourish without the slightest suspicion that Massachusetts once declared them "sectarian," and therefore incapable of participating in the public funds.

#### THE MEANING OF A PRAYER

SINCE it is frequently claimed that the public schools can at least teach the Lord's Prayer, and without danger of sectarianism advocate its principles, it may be stated that the direct theological implications of that sublime invocation are exceedingly complex. The "Fatherhood of God," for example, usually announced as "devoid of theological implications" is a whole theology in itself, or it is only three words picked haphazard out of the dictionary. If God is a Father, where is His honor? What does that honor require? If God is a Father, He can exact obedience, and I, as a dutiful son, must seek to know what my Father wishes me to do, and how I may best do it. If God is a Father, He can command my filial services, reward me as every father does, if I give them, and punish me when I refuse. What is that reward? What is that punishment? What is "the will of God"? Where is it found? Who is God and what is God? The theology of the Lord's Prayer is simple only to the fool who thinketh not in his heart. To the thoughtful man the opening words alone suggest problems that a life-time of meditation cannot exhaust. And in addition to the questions here barely stated, Catholics hold that the Prayer contains a clause directly referring to the Real Presence of Jesus Christ in the Holy Eucharist, a teaching which must certainly be disowned by Protestants.

Further, a Jew, whose conscience must be equally respected by the law, might venerate the stressing in the Prayer of the Fatherhood of God, but he could not acknowledge the authority of its inspirer, nor could he instruct his child to regard with religious veneration either the doctrine or the character of the Teacher who gave it to the world; and he might rightly object to the very title which Christians give the Prayer. And finally, Catholics and Protestants are so far from harmony with regard to the Lord's Prayer, "that simple untheological aspiration of childhood" that they do not agree upon its very wording. As for "simple Bible-reading, with simple, untechnical, non-sectarian interpretations" which, we are told, can be introduced into the public schools without offending any upright conscience, the two hundred interpretations of a single sentence uttered by the Saviour on the night before He died, when, if ever, He would speak plainly and in no figure, as well as the innumerable volumes of Scriptural controversy, all inspired by consciences no doubt "upright"—this jangling discord is an eloquent testimony that it is impossible.

#### SUBSTITUTES, NOT SOLUTIONS

FOR all their denunciations of the present public-school system, it is regrettable that nearly all these critics are ready to stop with half-measures. Some would be content with a short daily reading from the Bible. Other suggest that the children be dismissed once or twice a week for religious instruction, given outside the school premises by qualified teachers. But it should be clear to any educator that this Bible-reading is in no sense equivalent to that religious instructions which our boys and girls need sorely, and that to permit "simple non-sectarian" explanations is to make the State in fact if not before the law, a public teacher of a religion which assuredly was not inculcated either by the Prophets or by the Son of Man. As to the second plan, it is an improvement on Bible-reading, but it can never be a satisfactory substitute for the training given in the parish school. It

has almost all the defects of the present Sunday-school which by general consent is a failure; it is an addition to education, not, as it should be, the very soul of education. Upon us Catholics who have so long borne obloquy for our position on the school question, the burden would lie more easily were our separated brethren to admit that the only way of training the child in religion is to send him to a school in which a knowledge of God and His law is considered quite as necessary as a knowledge of arithmetic.

PAUL L. BLAKELY, S. J.

#### ECONOMICS

##### A Tilt on Cooperative Production

MR. ROBERT E. SHORTELL has an interesting communication in the present issue of AMERICA relative to my article, "Is Cooperative Production Workable?" which appeared in the issue for September 24. He calls attention to various difficulties that may have occurred to other readers as well. Some of these, at least, I shall try to deal with here.

There is more than a lurking suspicion in Mr. Shortell's mind that workingmen's cooperation precludes the possibility of that greater cooperation of all the classes of society with each other. From the Christian point of view it is rather to prepare the way for it, precisely as the workingmen's guilds made possible the cooperation of class with class in the Middle Ages, when capitalism, as now understood, did not exist. Let us clearly recognize the fact that there is nothing sacrosanct or immutable in this post-Reformation system. Modern capitalism is an innovation upon the old Catholic guild system. A new and rational application of the latter to our present-day large-scale industry is surely a consummation to be desired. Such an application, carried out in justice and charity to all, would perfectly answer the wishes so constantly expressed by Leo XIII and Pius X, and renewed by Benedict XV in his strong confirmation of all the economic utterances of Pope Leo XIII.

#### A CATHOLIC SYSTEM

THE view of every Catholic sociologist, I may therefore say, was crystalized by the American Bishops in those few words which might almost have been considered as a truism by our leading Catholic social thinkers in every land: "The majority must somehow become owners, or at least in part, of the instruments of production. They can be enabled to reach this stage gradually through cooperative productive societies and copartnership arrangements." Taking for granted then that this is our common aim, however much it may meet with opposition in certain interested quarters, I have merely tried to set forth the possibilities of cooperative production in terms of modern finance, knowing very well that the workers can and will find their own ways and means without copying these methods in any servile manner, even as they have so often successfully done in the past. All such efforts are in fullest conformity with the teachings of Pope Leo XIII, Pope Pius X and our reigning Pontiff. As for the question of no-par-value stock, this was mentioned merely incidentally by me, without recommendation, as one of the methods in use by modern capitalists. The workers, I insisted, may well learn from modern capitalism, but only in so far as its methods are sound and moral. Interest-taking is at least "tolerated."

Cooperative production is not a "one-sided system," as Mr. Shortell imagines, but its whole purpose is the direct opposite. It is meant to abolish, so far as justly possible, all one-sidedness in ownership and management of production and distribution, in order that as many as possible of those actually engaged in industry and commerce may share in both ownership and control. The model, again, is the Catholic guild system of the Middle Age, which all intelligent sociologists now look upon as of the utmost significance for our modern reconstruction.



## CAN WORKERS RAISE THE MILLIONS?

WHAT apparently most perplexed Mr. Shortell, and possibly others as well, is the ease with which I take for granted the possibility of the workers coming into rightful possession of large industrial plants. That they should honestly own the entire sound common stock of such an undertaking seems to him incredible. This, however, is a matter which calls for no argument. They have repeatedly accomplished this feat and are accomplishing it now, and that without any necessity of the elaborate system of borrowing I have outlined. The fact that the annual sales of the Cooperative Wholesale Society of Manchester, owned by workmen and managed by them through directors elected by the local societies, amounted even before the war to \$150,000,000, is sufficient to indicate that the heads of workmen are not necessarily turned dizzy by modern finance. The cooperative banks of Germany then did a business that ran up into several billions of dollars yearly. It must suffice to refer here to my chapters on this subject in "The World Problem" (pp. 212, ff.) and "Democratic Industry" (pp. 311, ff.). The latest story of the workers' efforts at cooperation is thus given in the *Bulletin* of the All-American Cooperative Commission:

The furniture workers of Great Britain, in an epoch-making declaration that "It is possible to work industry on a no-profit basis; that labor must be the first charge on industry; and that cooperative production is as practical and scientific as the present system is sordid," have followed the British building trades in the formation of a national cooperative guild to produce furniture at cost for workers' homes. Cooperative furniture making has already been demonstrated a practical success by the large factory of the English Cooperative Wholesale Society at Pelaw, which is producing some of the best furniture in the United Kingdom. The furniture workers now intend to take over the furniture-making industry of the entire country, beginning on a moderate scale and expanding until every factory is included. This will be achieved not so much by the refusal of the well-organized workers to make furniture for profit-seeking concerns, as by the fact that they can produce more and better and cheaper furniture than can these competitors. The necessary capital for the nation-wide promotion of this important cooperative enterprise is being raised among the workers themselves and from the C. W. S. Cooperative Bank.

British workers may now have their houses built by the cooperative building guild, furnished by the furniture-workers' cooperative guild, equipped to the last detail by the various factories of the Cooperative Wholesale Society, and insured by the Cooperative Assurance Society, all on a non-profit basis.

Cooperative building guilds similar to that in the United Kingdom have already been organized in Switzerland, Denmark, and Queensland, Australia; while building trades workers in the United States have formed cooperative building societies in four cities.

Here, then, is one of very many instances of cooperative production on the part of the workers.

## NO SUDDEN CHANGE

I HAVE no fond illusions that the capitalist system will be displaced over night by cooperative production on the basis of private ownership or by copartnership plans, the two systems so greatly favored by every Christian sociologist and by our American Bishops. It may gradually, however, come into closer competition with them, and no one can foretell the future of these movements. They contain the best safeguard for the institution of private ownership of capital and imply the most certain and complete defeat of Socialism. Hence also the frantic efforts of Socialists to obtain control of the cooperative movement, that they may transfer its basis from private ownership to public ownership, and here lies the real danger at the present moment. It is but a greater reason why Catholics should actively interest themselves in this movement, than which none is closer to the ideals proposed by the Church through her great social Pontiff, Leo XIII.

## "A FRAUDULENT COOPERATIVE"

IT will consequently not be out of place here to call attention to a false impression that just now is being created by the general press, whether purposely or through ignorance, in reporting the appointment of a receiver for the Cooperative Society of America by Judge Evans in Chicago, as if this had been a *bona-fide* cooperative organization. Such an impression would be calculated to do great harm to the still youthful cooperative movement in the United States. In a press letter just received from the Central Bureau of the Central Society the latter says in regard to this latest incident:

Regardless of any claims the Chicago organization (i. e., the Cooperative Society of America) may advance, that very society has been under fire in the *bona-fide* movement for a long time. At the Second American Cooperators Convention, held November 11 to 14, 1920, at Cincinnati, under the auspices of the Cooperative League of America, this organization was the target of attacks from the Rochdalers and the object of a fight lasting from the opening of the convention until the evening of the second day, when its delegates were unseated by the convention, the movement thus being branded as anything but cooperative in the sense of the program of the League. Nor did the delegates to the convention from other societies mince words in advancing their charges. It was made evident to all that the Chicago undertaking was sailing under a false slogan and was deemed unworthy of being associated with real cooperators. The charges which led to the unseating of the delegates were of a most serious nature. The transactions at Cincinnati were reported in the December, 1920, and January and February, 1921, issues of *Central Blatt* and *Social Justice*.

Moreover, at the convention of the Central States Cooperative Wholesale Society, held on September 11 and 12 at East St. Louis, Ill., President Walker referred to the Chicago Society in the following unequivocal terms: "The thing more than anything else we have cause for feeling gratified about is the fact that at this time nearly everyone knows just what the so-called Cooperative Society of America really is. It is not a cooperative society at all; it never was a cooperative society; it never was intended to be anything like a cooperative society; it was a fraud on the face of it. In my honest opinion those who conceived and founded it, had no intention of doing anything but capitalizing the yearning for the establishment of a cooperative movement to make more bearable the condition on the part of the workers."

The Central Bureau rightly adds that in view of the active interests eager to prejudice the cooperative movement in our country it is important to thwart as far as possible the creation of any false impression against a system in which we rightly place such high hopes.

JOSEPH HUSSLEIN, S. J.

## NOTE AND COMMENT

The Salvatorian  
Jubilee

THE vitality of the Catholic Church in our day is manifested in the many congregations of religious men and women that have been founded within recent years. Some weeks ago the Salvatorians celebrated the silver jubilee of the establishment of their Provincial House in the United States. Their congregation itself, known as the Society of the Divine Saviour, was founded only fifteen years previously at Rome on December 8, 1881. The scope of its work is described in the Salvatorian *Manna Almanac* as "all-embracing in its activity." A vacated building that had originally been erected as a seminary for the training of candidates for the secular priesthood, at St. Nazianz, Wis., was secured by them in 1896. Here the first Salvatorians who came to the United States remained for twelve years doing mission work of every kind wherever their services were requested. The erection of a church and seminary for the education of boys and young men for the priesthood followed, and in 1909

the first class opened with its young pupils. By a happy coincidence the six survivors of that first group were ordained to the priesthood during this year of the silver jubilee. "Students are wanted, lay Brothers are wanted, contributions are wanted for Salvatorian scholarships," is the appeal made by the Provincial, stationed at St. Nazianz. It may be mentioned that the Sisters of the Divine Saviour, also centered at St. Nazianz, have many flourishing houses in our Western cities, doing extensive work in their hospitals, in home-nursing, in the care of the aged and in teaching. The Mother Provincial of the American province was recently elected as head of the entire Congregation at Rome. Both Congregations, the Society of the Divine Saviour and the Sisters of the Divine Saviour, were founded by Father Francis of the Cross Jordan, a Bavarian priest who closely modeled his work upon that of St. Ignatius, as in fact the very similarity of name would seem to indicate: Society of Jesus and Society of the Divine Saviour.

#### There Are Reasons for Raisins

**R**AISINS have suddenly risen to such importance in our national life that the New York National City Bank has issued a special bulletin upon this subject. Interest in raisins, as intended for domestic consumption, had fallen so low in the United States that in 1919 our imports amounted to only 120,000 pounds as against the highest previous record of 40,000,000 pounds. Our exports at the same time rose from 3,000,000 pounds to 110,000,000 in 1919. But all this was changed over night with the coming of Prohibition—not of course that there is here any other than a mere chronological connection. Imports at once increased phenomenally and exports fell with a thud. The paltry 120,000 pounds of imported raisins in 1919 leaped up in a single year to 14,000,000, and in the following fiscal year, 1921, to 43,000,000. Europe, which as late as 1919 had manifested such an extraordinary predilection for American raisins that it consumed 110,000,000 pounds of them in that single year, was suddenly obliged to content itself with raisinless buns, for Americans had found another, and they apparently believed, a better use for them at home. Raisin-growers now receive from twenty to twenty-one cents a pound in place of the paltry eight or nine cents paid them in pre-Prohibition days. And thus, at length, in sober Wall Street itself, the interest has become so intense that a great financial institution feels called upon to issue a financial bulletin upon this subject which in two years has assumed a national importance. There must evidently, as the New York *Herald* says, be reasons for raisins. The next sensation on the stock-market, it is hinted, may be created by dried cherries.

#### "A Happy English Child"

**T**HE testimony of Miss Mary MacSwiney, which forms some of the best pages in Mr. Coyle's valuable book of "Evidence on Conditions in Ireland," tells how

The National Education Act passed in 1831 was passed with the express purpose—definitely expressed—of denationalizing Ireland and Anglicizing it. And in connection with that I would like to tell you a little story. You have all heard of Sir Walter Scott's poetry, and you know that he has written a little poem that begins like this: "Breathes there a man with a soul so dead . . ." And it goes on to say that if there is such a man, he should go "down to the vile depths from which he sprang, unwept, unhonored, and unsung." When Archbishop Whately, the Protestant Bishop of Dublin, got together a number of clerks and secretaries and got them to help him compile books, for the new National Schools, he found

among one of the books, in revising them, this extract, It was to go into one of the books for the National Schools. Of course, that would never do, even if it was copied from the best English schoolbooks. The secretary who put that in probably lost his job. Archbishop Whately said, "What a stupid thing it was to put that into the books, when what we want is to make these Irish children forget they have a land." And he substituted for it a rhyme which began:

"I thank the goodness and the grace  
That on my birth has smiled,  
And made me in these blessed days  
A happy English child."

Of course we call this blasphemy. We do not thank God for a lie. I have told you that little story to give you the whole tone of the education in those so-called National Schools. It was absolutely forbidden to speak a word of Irish within the walls of the school, and that, mind, to children who could speak nothing else, because in those days Ireland was all Gaelic-speaking. Even the children were whipped in school if they did not make haste and pick up English. In addition to that, no word of Irish history was allowed to be taught in those schools. And in a whole series of books appointed for those schools all over the country, Ireland was mentioned twice. On one occasion the Irish children were told that Ireland was an island lying to the west of Great Britain; and in the other place they were told that Ireland had been visited on a certain occasion by her gracious Majesty, Queen Victoria. And that is the education Irish children growing up in the middle of the nineteenth century got.

One of the many excellent results of the Sinn Fein movement is to teach the Irish that their country has a noble history, and Miss MacSwiney is among the most zealous and capable spreaders of this "new learning."

#### Final Report on Plays of 1920—1921

**T**HE Catholic Theater Movement publishes a final report on the plays of 1920-21, accompanied by a supplementary report on plays current the present season. Forty plays in all are covered of which eleven are reported for the White List. In including "The White-Headed Boy" on the list, this comment is made:

Apprehensions that this comedy by the Irish Players might turn out to be another "Playboy of the Western World" have been happily allayed. It can be said of this play that it is realistic, free from caricature, and invites us, out of our sympathy and understanding, to laugh with, rather than at, the folk it depicts. But, of course, only in a limited sense can it be said to be typical of Irish life. There are other phases in the national character, perhaps most distinctly Irish of all, which it cannot pretend to represent.

The conditions which govern the White List are interesting and significant. It is a suggested, not an imposed, guide of plays which, in the main, are free from objectionable features. Its object is thus described by the promoters of this movement:

The purpose of the List is not to induce people to go to the theater nor even to encourage Catholics to patronize the plays listed. Plays are included which must be tolerated rather than approved. Catholic playgoers who may accept some plays on the List and reject others, are serving the purpose for which the "White List" was designed, and are helping the campaign of education in which the Catholic Theater Movement is engaged. There is no White List of managers or of theaters.

Not every play on the List is suitable for a Catholic benefit performance. In some instances plays are withdrawn from the New York stage, but reappear in Stock Companies. Combinations and stock-company theaters are not in any sense safe family resorts. In all of them bad plays jostle the good ones. The poisonous influence of evil plays whether acted in the regular theaters or seen in moving pictures, is rapidly spreading. Nothing but watchfulness and ceaseless vigilance can save our young people from contamination.

The Catholic public is invited freely to inquire why any particular play is not on this list.